



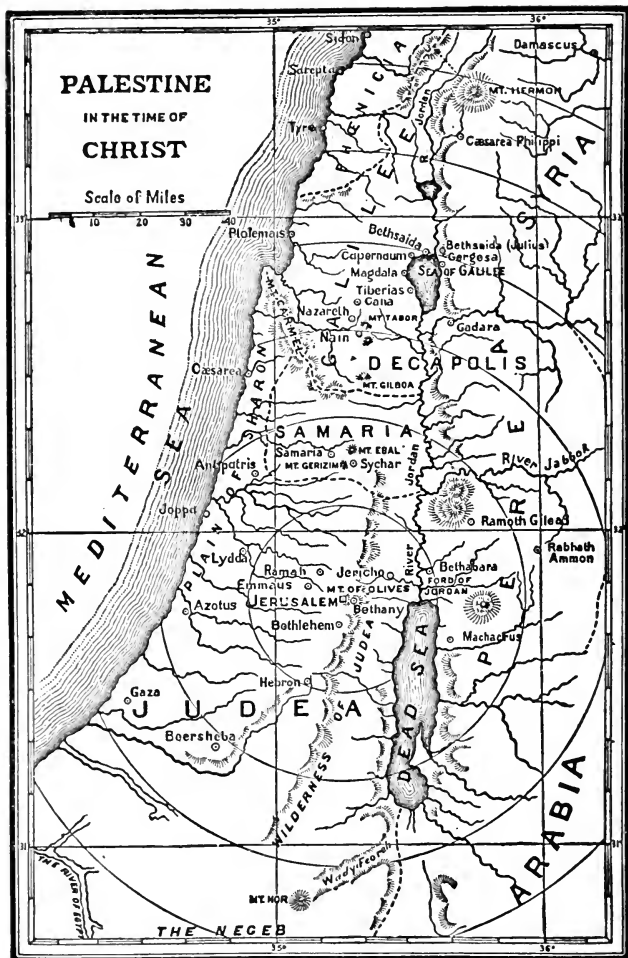
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THE DISCIPLE
and HIS LORD
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KIRTLLEY

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MONDAY MAY 24 1999,

THE DISCIPLE AND HIS LORD : OR
TWENTY-SIX DAYS WITH JESUS



THE DISCIPLE AND HIS LORD: OR, TWENTY-SIX DAYS WITH JESUS

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Philadelphia

American Baptist Publication Society

1630 Chestnut Street

1906

★ Publishers Weekly

FEB. 28 '07

400457

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AMERICAN BAPTIST PUBLICATION SOCIETY

Published July, 1906

From the Society's own Press

PUBLISHERS' NOTE

THESE studies of the life and work of our Lord were first published in "Service," the organ of the Young People's Union, as a part of the sacred literature course for 1905-1906. They were at the time found eminently helpful and attracted wide attention. It is hoped that in this more consecutive and permanent form they will win still greater favor and achieve for themselves an even wider field of usefulness.

July 1, 1906.

PROLOGUE

SOURCES OF OUR KNOWLEDGE OF JESUS

There are three such sources and we may state them in the order of their increasing importance, as follows:

I. NON-CHRISTIAN LITERATURE. The knowledge gained in this way is purely incidental, is very meager and would, by itself, give us no working conception of either the character or teachings of Jesus. Among Roman writers he receives very little attention, for the obvious reason that they would not know, nor care, what was going on in an obscure province such as Judea, and he did not become known in the world outside during his lifetime. It was not till after his ascension that even his native land began to understand his real nature and significance. Had he lived in our times, biographers and self-appointed press agents would have been busy in securing him a world-wide fame. Suetonius in his life of Claudius (Chap XXV.) speaks of the latter's edict expelling the Jews from Rome, and says, "Chrestus being the instigator" of the Jews in their disturbances. Like most of the Romans, he classed Jews and Christians together indiscriminately. Tacitus in his *Annals* (XV., 44) speaks of Christians as having "derived their name

and origin from one Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator, Pontius Pilate." Pliny the younger, refers to the influence of Christ over the Christians of Bithynia in leading them "to bind themselves with an oath not to enter into any wickedness, or commit thefts, robberies, or adulteries; or falsify their word, or repudiate trusts committed to them," but he does not show any further knowledge of his history or character.

Among Jewish writers we find Josephus, who says little about Jesus, though it would seem that he must have known a great deal. In Book XVIII., Chap. III., and section 3, there is an appreciative paragraph about him, but its genuineness has been questioned. In another paragraph he refers indirectly to Jesus, in discussing the character and death of John the Baptist (Book XVIII., Chap. V., section 2). He says that many people thought the defeat of Herod's army by his father-in-law, Aretas, was a punishment for his treatment of John. In Book XX., Chap. IX. and section 1, he tells how Sebinus, the successor of Festus as procurator of Judea, "assembled the Sanhedrin of judges and brought before them the brother of Jesus who was called Christ, whose name was James, and some others," whom he caused to be stoned to death. The reasons for his silence are plain. He could not have said more of Jesus without approving him and that would have offended his fellow-Jews. Born at Jerusalem, A. D.

37 or 38, he became a rigid Pharisee and afterwards affected Roman habits, as a courtier in Rome. He would also offend his Roman patrons by having much good to say of Christ.

2. THE ACTS AND EPISTLES. The Acts being the account of what Jesus continued to do on earth after his departure, we are not surprised to find light thrown back upon his earthly life. The Epistles were written to expound and expand and apply the teachings of Jesus and, of course, would recall his life and character. Some of the other Scriptures were written by authors of the Gospels; some were written before the Gospels; all took for granted the facts and teachings subsequently written in the Gospels; all are a commentary on the Christ of the Gospels; some use material not found in the Gospels. Paul alone tells us that Jesus appeared to James and to the "five hundred brethren at once." He throws special light on Christ's pre-incarnate state in Phil. 2 : 5-11. He also quotes him as saying, "It is more blessed to give than to receive." These are merely suggestive quotations. The Acts and Epistles are an important source of information about Christ.

3. THE FOUR GOSPELS. These we find the ultimate sources of our knowledge. Several important facts are to be borne in mind: Jesus never wrote a word about himself or his teaching; he never hinted, so far as we know, to any one that he wanted anything written; no one undertook the task of writing

till many years after his ascension. Before any one of the Gospels was written, most of the Epistles were in use. The knowledge pre-supposed by the Epistles was gotten from eye-witnesses, but when almost all the eye-witnesses had passed away a need arose for the permanent preservation of the data at the basis of the Epistles and of the apostolic preaching. They did not feel the need of the Gospels as long as they had the living voice of those who knew the story, both because they preferred the oral form and because they did not care very much for books.

Then, perhaps, they wished that some one had been appointed official biographer, to catch the words as they fell from our Lord's lips and write an account of his deeds, as they were enacted. But he had provided a far better way. He had trusted the whole story to men who were accustomed to rely on their memory with perfect confidence. The memory of those who depend on it holds the details as well as the general outlines of events. Impressions are deepened so that recurring events do not obliterate them. Those who wrote the Gospels were thus equipped for their tasks. Besides, memory was steadily reinforced by the emotions with which they heard and saw and felt what they afterwards reported. Those emotions fixed the teachings and deeds ineffaceably in the memory. The Master was constantly repeating his teachings too, and many truths would assume a crystalline form. As Dawson says, "In the memories of such men, many a phrase

used by Jesus was embedded like a diamond in a bed of clay." His teachings and deeds would also be associated with places and persons and events that would give clearness and vitality to the memory of them.

The Master was giving them time to learn the meaning of it, through study and experience and the practical use of what they knew. He was also training them in the power to express properly, through oral teaching, what he had imparted. He gave them time to develop a clear sense of the needs of men and to be able to select the material suited to those needs. When the emergencies arose, they knew how to meet them. He also fulfilled a promise made before his death that the coming Spirit would quicken memory and lead them on farther into truth. When the time came to commit the story to writing, the very best possible arrangements had been made. Men were equipped with clear memories, deep insight into truth, knowledge of the needs to be met, power to select what would meet the needs, skill in stating it and, best of all, the inspiring, directing presence of "the Spirit of truth." Without knowing that they were being trained for it, they were ready for their task. Eye-witnesses were dying; emergencies were developing in the growing community of believers; the truth could no longer be entrusted to the living voice alone—it must be put into written form.

And four men wrote the story. One could not

do it alone, for Christ is many-sided, and needs more than a single interpreter. Those are the two reasons for several Gospels. Why there are four has not been revealed, and we may not know all the reasons for it. But we are impressed with the sense of completeness and thoroughness with which Jesus has been presented to us, from four points of view, by four types of men, for four general types of readers. One Gospel could never have carried the story everywhere, in that day; one Gospel would be rejected in our day. Four Gospels were irresistible then; they are now.

The four men did individual work and never even seem to have been working in collaboration or collusion. Each has his own point of view and his own constituency; each has his own personal principle of selection; each makes his own impression on the reader; each seems entirely unconcerned as to whether he will agree with the others. Two of them were apostles—John and Matthew. One was a very young and immature disciple when the Master left—Mark. One was a converted Greek who never saw Jesus—Luke.

The four Gospels were written years after the events, yet have the vividness of eye-witnesses. The first three use very much the same material, yet each one uses only what suits his purpose and he stamps his personality upon it. They drew it from practically the same sources—their personal memories, the common memory, the subject-matter of their preaching

and conversation, and, most likely, from some previous writings that sought to preserve the story. There was a common store from which each one drew. They did not aim at writing a complete history, but at preserving those sayings and doings which were essential to the well-equipped disciple. They give a series of pictures and interpretations. The first three are called the Synoptic Gospels, because they give a view of the same things, in the main. John is in a class by himself. All were written after many changes had taken place in what we might call the Christian world. Christianity had grown extensively over wide areas and widely differing people. It had gathered into its fold a great mass of people—Jews, Greeks, Romans, scattered everywhere, with a great variety of other minor races. It had grown intensively, in well-articulated organizations, or churches, here and there, and systems of benevolence, instruction, and evangelization. The system consisted partly in its lack of system. The Gospels were written with a clear knowledge of Christ, with a fine insight into existent conditions, and with experience that had converted that knowledge into life. A brief characterization of each Gospel may be added.

(1) *Matthew*. Matthew gives evidence quite clear that the author was Matthew the publican. The ancient manuscripts bear his name and the Fathers all credit him with its authorship. He is not only a Jew, but has the Jewish point of view, showing familiarity

with Jewish lands, history, and Scriptures. His Jewish point of view and his constant use of the Jewish Scriptures indicate conclusively that he wrote for Jews, or Christians of Jewish birth. In Matthew's interpretation Jesus is preeminently the King—King according to the Scriptures; King by lineage; King in character, speech, and deeds. Matthew is argumentative and he uses just so much of the material at his command as supports his argument. To summarize: he tells the Jews that Jesus is their true Messiah, anointed by God to be their King, and he proves it by showing the fulfilment of Scripture in Jesus; that when the nation rejected him, they sinned against the word and providence of God, and the teachings and warnings of their Messiah himself; that their ancient privileges had been recalled from them and given to the Gentiles; that his death had been a great "Messianic triumph"; that he is now King of all men and not of the Jews alone; that in order to be a true Jew one must follow Judaism to its logical conclusion and become a disciple of Christ. The ancient emblem of this Gospel is a man's head, symbolical of kingship—the Kingly Christ.

(2) *Mark*. The consensus of opinion concerning Mark among modern scholars seems to be that Mark is the oldest of the four Gospels. The author was probably the John Mark of Acts. The Fathers so thought; the ancient manuscripts bear his name; the literary structure of the book harmonizes well with

that view. He shows familiarity with Hebrew life and customs, yet he seldom quotes the Hebrew Scriptures. The latter fact suggests that he wrote for non-Jewish readers. He was not an eye-witness of Jesus' life and ministry, though he writes with the vividness of an eye-witness. That gives credibility to the claim of many of the Fathers that he gained most of his information from Peter. The latter must have had a most vivid and stirring remembrance of Jesus, and Mark had a fine sympathy that caught his spirit. He probably wrote for Roman readers, and his own ardent, active temperament united with the needs of his readers in leading him to write such a Gospel. Picturesque details and intense energy mark his work. In brief and breathless narrative he introduces Christ in action, a living, achieving, triumphant Christ, just such a one as would capture the imagination of the active, triumphant Roman. He is emotional, like Peter, and gives a series of stirring pictures of Christ. The emblem of Mark's Gospel is the head of the lion—Jesus as a wonder-worker.

(3) *Luke*. His writings are in two parts—the Gospel; the "Acts." The prologues are similar, and disclose something of the purpose and method of the author. That Luke was the real author is the opinion of the early writers. The ancient manuscripts all bear his name. All the evidence for his authorship of "Acts" is evidence in this case. He was a Greek. Though familiar with Jewish history and lands and

Scriptures, he seems familiar with them chiefly as a student. Being a Gentile, he has a sense of the larger relationship of Jesus. He traces him back, not to his Jewish origin in Abraham, but to his human origin in Adam. He uses no Hebrew words; he chooses forms of speech most suited to Gentiles; he says very little of the fulfilment of Scripture; he refers often to outside political relationships. He shows Jesus in his largeness, not provincial, but cosmopolitan. He quotes those teachings, especially the parables, in which Jesus sets forth his universal relationship with men, and their wide brotherhood with each other. The ancient symbol of Luke's Gospel was the ox—Jesus as a servant of others. He wrote to a man named Theophilus, who is, without doubt, representative of a class, a Gentile class. He says that he had made a careful study of Christ's life. The sources of his study must have been the eye-witnesses whom he knew and sought out. He must have visited Mary and learned from her the events of his infancy and youth. He talked with disciples in Judea and Galilee and with those scattered through Gentile territory. He had access to all that had been written down—Mark's Gospel and Matthew's, and perhaps other writings not known to us. Indeed, it is thought that there was an earlier life of Christ preserving many details that are not in either Gospel and from those records all drew. There might have been many fragments of stories. The purpose of Luke was to present an

orderly account of Christ as the world's Redeemer. Many had written and he would likewise essay to write of the wondrous life. More in detail and with somewhat broader treatment than the others he fulfilled his task. We cannot fail to see in him a vivid portrayal of the Son of man.

(4) *John*. John is in a class by himself. He states his purpose in 20 : 31—"that ye might believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." He writes from an exceptional knowledge of the inner nature of Christ. His mystical, poetical nature knew Christ's. His vision swept the eternities. He begins with Christ in his pre-incarnate life as the Revealer of the Father and traces him in his revelations of God in the flesh. Though a Jew, he writes for all. He brings in much that the synoptics omit, as, for instance, the early Judean ministry, the discourse on the bread of life, the controversies at Jerusalem at the feasts of Tabernacles and Dedication, before his death, and the raising of Lazarus. All of that would combat the heresies of his day and confirm drooping faith. His Gospel is supplementary to the synoptics. The eagle was the ancient symbol of this Gospel. He is the seer, the interpreter, and he enables the reader to see.

These four writers unite in telling the most fascinating and potent story that mankind has ever heard; they produce the most remarkable book ever written. The truths they set forth are of daily and

eternal importance. The power they exert is the power of God. The character they delineate is that of the only begotten of the Father, full of grace and truth.

I

PERIOD OF PREPARATION

From his birth, 5 B. C. to his temptation, January 27 A. D.

1. Luke's careful investigation. Luke 1 : 1-4.
2. The Word become flesh. John 1 : 1-18.
3. Two genealogies. Matt. 1 : 1-17 ; Luke 3 : 23-38.
4. The birth of John the Baptist foretold. Luke 1 : 5-25.
5. The birth of Jesus foretold to Mary. Luke 1 : 26-38.
6. The birth of Jesus foretold to Joseph. Matt. 1 : 18-25.
7. Mary's visit to Elizabeth. Luke 1 : 39-56.
8. The birth and desert life of John. Luke 1 : 57-80.
9. The birth of Jesus. Luke 2 : 1-7.
10. His birth announced to the shepherds. Luke 2 : 8-20.
11. The circumcision. Luke 2 : 21.
12. The presentation in the temple. Luke 2 : 22-39.
13. Visit of the Eastern wise men. Matt. 2 : 1-12.
14. The flight into Egypt. Matt. 2 : 13-18.
15. The return to Nazareth. Matt. 2 : 19-23 ; Luke 2 : 39.
16. His boyhood and youth. Luke 2 : 40-52.
17. John's preparatory work. Matt. 3 : 1-12 ; Mark 1 : 1-8 ; Luke 3 : 1-18.
18. The baptism of Jesus. Matt. 3 : 13-15 ; Mark 1 : 9 ; Luke 3 : 21.
19. His enduement for his work. Matt. 3 : 16, 17 ; Mark 1 : 10, 11 ; Luke 3 : 21-23.
20. His testing in the wilderness. Matt. 4 : 1-11 ; Mark 1 : 12, 13 ; Luke 4 : 1-13.

FIRST DAY

THE DAY OF HIS BIRTH

Matt. 1, 2 ; Luke 1 to 2 : 20

1. THE TIME. The monk Dionysius the Little, of Rome, about A. D. 526, introduced the method of reckoning time from "The year of our Lord," but he started with the wrong year. We still use that method, but must assign his birth to as early a date as 4 B. C., for Herod the Great died in April of that year and he was still living when Jesus was born. The Christmas festival was first celebrated in the fourth century, and December 25 was chosen as the day, seemingly because it was coincident with the old pagan festival of the winter solstice. Christ might have been born December 25, the shepherds might have been out at night with their flocks that late in the season, for even in more northern climates it is often balmy, and vegetation remains green as late as that. His birth may be approximately placed in the autumn of 5 B. C., and as we do not positively know the day or the year and likely never shall, we may as well say December 25, B. C. 5.

2. THE PLACE. It was in Bethlehem, the ancestral home of the descendants of David. Jesus was born there by the purpose, the promise, and the providence of God. It was God's *purpose* that

“Great David’s greater son” should be born in David’s city, for thus would his claim as David’s son be better established and the continuity of his work with that of his great ancestor, who did so much to prepare the nation and the world for his coming, be felt by him and appreciated by others. It was by the *promise* of God for that very reason, and also because it would make the promise of the Saviour more attractive to the people. Their expectation of a Saviour was all the brighter and more cheerful for being connected with the places and persons that aroused happy and inspiring memories. Then too, it would enable them to identify him more promptly and perfectly. Of Bethlehem it was said, “Out of thee shall he come forth unto me that is to be ruler in Israel.”

It was brought about by the *providence*, or well-laid plan, of God. We may distinguish at least three forces through which God worked out that purpose: the decree of Cæsar Augustus that a census be taken for purposes of taxation; the reverent and law-abiding spirit of Joseph and Mary that rendered prompt obedience to that decree; the Jewish love of ancestral homes that led them to enroll themselves at Bethlehem. Herod may have given the order that the census be taken in that manner, or the Jews themselves may have done it voluntarily. Mary, cherishing the great promise which the angel had made, and prompted by her own natural aspirations, must have wished her son to be born there, rather

than up in Nazareth, for she knew that prophecies were to be fulfilled and that he must be recognized as of David's family.

This census was made, according to Luke (2 : 2), "when Quirinius was governor of Syria." Varus was formally the governor, but Quirinius was in Cilicia, near by, putting down a rebellion about that time, and was no doubt "looked upon as representing for the time the power of the Roman arms," and must have been representative extraordinary of Rome in compelling her subject provinces to take the census. Thus the Roman emperor was unconsciously contributing to the fulfilment of God's promises to his people.

3. THE STRATEGIC MOMENT. That was the best time in all history for his coming. The moment had not arrived before. God was ready to send his Son sooner, but the conditions were not ready for him. The conditions must contribute to two ends—the effectiveness of his work while here, and the proclamation of the gospel after his departure. An earlier advent would have been premature, for the Jews might have rendered his work less effective, whereas there was such rivalry between the two warring sects that he was fairly safe. Later, the time would have been over-ripe, for he might then have been taken for the founder of a new Jewish sect and his cause have suffered for centuries on account of it. Keeping both of these ends in view, we will consider the preparation that had been made for his coming.

(1) *Preparation by Exhaustion.* Every means for doing without a Saviour had been tried and no answer to the question, "How can I get rid of my sins?" had been found. The three typical nations, Greek, Roman, and Hebrew, were suffering from moral exhaustion, and, as Prof. Ramsay of Aberdeen says, "The world was ripe for the perfect idea, and offered then, and only then, the needed period of peace for absorbing the teaching of Christ under the unity of the great empire, when the world lay exhausted after the failure of all other experiments." The Greeks glorified knowledge, wisdom, art, and the culture of these. The intellect unfolded its highest powers first among them. But religion was degraded as an instrument of art, philosophy, and lust; the glorification of culture made the people superficial and finally sensual. Law and administration received highest development among the Romans. But their view of power made the Romans heartless and Nero, their emperor, was at once "a priest, an atheist and a god," as were most of their emperors. Unrest and longing, dissatisfaction with heathen religions and a conviction of their failure were undisguised. Conscience was more distinctly in command among the Hebrews and a special religious training had been given them. But ceremonial often made them self-righteous and therefore cruel, even though they were taught to have faith in a coming Saviour.

Among the Jews were Pharisees, which means

“Separatists.” They had separated themselves from the liberal party under John Hyrcanus a hundred years before Jesus, opposing all foreign alliances and contending for a strict and literal observance of the law. In situations which the Old Testament law had not dealt with, they had authoritative interpretations, which were known as “the traditions of the fathers.” Beginning with great zeal for the wish of God as expressed in his law, they soon drove out the living, loving God from their hearts and substituted the minute regulations of their former rabbis. The most talented and influential among them became scribes and lawyers—that is, those who made copies of the law and interpreted it. They learned to twist the law to their own advantage, and thus became self-righteous, dishonest, domineering, cruel, vindictive.

The Sadducees formed the other strong party, who might have taken their name from Zadok, the priest in Solomon’s time. They were worldly, wealthy, aristocratic, with very little concern for religion, very few positive, but plenty of negative, views, Jewish agnostics, who denied the existence of angels and the resurrection of the dead. They were out for the spoils of office, and managed to get good appointments from the Roman government, for they kept the office of high priest in their hands most of the time. They scorned the narrow-minded Pharisees for their bigotry and pretensions.

Some of the Pharisees carried their ideas of “sep-

aration " so far as to become a little party by themselves, called " Essenes," an ascetic, reverent, industrious class, most of whom lived in monasteries near the Dead Sea.

There was another little secular party, mostly time-servers, who were in favor of the claims of the Herod family, and were therefore called Herodians.

Among the people, most of whom followed the Pharisees, were a few devout souls who saw the moral decay and were looking for help from on high. Moral exhaustion marked human life, far and near.

(2) *Preparation by Expectation.* The Jewish nation expected him. They were called into national existence in order to prepare a place and a people to receive him, and that expectation had been organized into their life, national and individual. To be sure, they had perverse ideas of his character and mission, thinking he was to come only for their sakes, when in truth they were to receive him for all mankind as well as for themselves. Repeated promises by the prophets and repeated disasters through the centuries trained that expectation. Within the nation were sensitive and spiritual souls, here and there, whose hearts the finger of God was touching with special longing and confidence. Among them were Zacharias and his wife Elizabeth; Mary, even before the angel told her of the favor in which heaven held her; Simeon and Anna, who were prophets; the fishermen, from whose homes came four of the apostles; others who recognized Jesus as the long-

expected Messiah. When the angel announced his near advent to Zacharias and to Elizabeth and to Mary and to Joseph and to the shepherds, they were expecting the Messiah. When Simeon and Anna saw the child in the temple they knew that he was the Lord's Anointed. There was a hush of expectancy in reverent souls, spreading from tribe to tribe and from family to family, till every mother thought that perhaps her infant son might prove to be the deliverer, and therefore childlessness was regarded as a calamity.

In other nations that expectation was cherished. The promise of a Messiah was at first made to all and he was for all the children of Adam. The tradition of his coming was cherished by many Gentiles. Besides, God's Spirit was brooding over the world and touching noble souls to higher hopes. The Jews had told to other nations the story of their hopes, and that stirred similar hopes. Tacitus, Suetonius, and Josephus say that in the lands from which the wise men came to see the infant Jesus there was an expectation of a great king who would arise in Judea to bless the world. Dr. W. J. Dawson says: "The vibration of an immense hope ran through the world; the wind of dawn was already breathing through the darkness."

(3) *Preparation by Arrangement.* God had all his plans made for the rapid spread of the good news.

a. Jews were living all over the world, dispersed through various captivities and migrations. They

were in an expectant mood; would quickly get the news through attendance at the festivals at Jerusalem; would be more hospitable to it than if they lived in Judea; would tell the Gentiles around them; would co-operate with the missionaries when they came, later on.

b. There were thousands of proselytes from the Gentiles, who would take one step more and become Christians. They were a half-way house in preaching to the Gentiles. They had found in Israel's God a Father, a Saviour and a relief from the awful vices of heathenism. Many people of culture and influence—especially women—had been attracted to the Hebrew religion, which was more spiritual and less formal among them than in Jewish territory.

c. The missionaries would find houses of worship in which to preach—the synagogues of the Jews, where they assembled every Sabbath for worship and study, and would welcome those who had news about the Messiah.

d. There was also a language in which they could preach anywhere. Three hundred years before, when Alexander overran large parts of Asia and Africa, he left behind him the rarest treasure, the Greek language, and it was spoken everywhere where the missionary went with the gospel. So he need not stop to learn a new language.

e. It was a time of peace, suitable for the coming of the "Prince of Peace." The temple of Janus at

Rome had been shut thirty years; the missionary could travel in safety. As quoted above from Professor Ramsay, the world was in a pacific mood, prepared to absorb the teachings of the Peacemaker.

f. There was a high degree of religious liberty, for Rome patronized all religions and guaranteed all her citizens in their rights. Several times the Apostle Paul successfully appealed to Rome for protection in his rights.

g. Facilities for travel were furnished in those wonderful Roman roads. God had all things ready.

4. THE INTERESTED OBSERVERS. The wise men, representing the world's expectancy and the Spirit's wide kindness; the shepherds, whose simplicity is found to be an opportunity; Simeon and Anna, in whom faith and fidelity have God's rewards; Herod, who is too brutal to know virtue or allow it.

Thus the greatest event in the history of the world had taken place. A new force had come among men.

SECOND DAY

THE DAY OF HIS FIRST VISIT TO THE TEMPLE

Matt. 2; Luke 2: 40-52

I. THE ONE GLIMPSE OF HIS BOYHOOD. Only once between his infancy and his baptism do the Scriptures lift the curtain that conceals his growing life; only once does his voice break for us the silence of those thirty years.

It was in one of the chambers in the temple area, where learned rabbis taught their disciples, the teachers themselves seated around and the pupils on lower benches or on the floor, literally "at the feet" of their masters. Enjoying the freedom allowed between masters and pupils, he was startling them with strange, deep questions and with still more marvelous answers to questions raised for discussion. He was not forward nor self-conscious, provoked no resentment, and yet stirred them to anxious wonder. There his mother found him, after missing him from the company, homeward bound, and returning in anxiety to search for him. To her somewhat heated question why he had treated them so, his calm and kind reply was: "How is it that ye sought me? Know ye not that I must be in my Father's house?"

There are other reports of incidents and words from those silent years, but they are all mere traditions, spurious and slanderous. Curiosity would be wondering and credulity would be ready to believe falsehoods. There were gifted impostors ready to gratify curiosity and play on credulity. Irreverent and blasphemous imagination constructed fables, making his childhood unnatural and even vicious. They represent him as doing all kinds of silly, whimsical, selfish, and even vindictive things—molding birds out of clay and making them fly; carrying water in his mantle when his pitcher was broken; striking one deaf and another blind, in sheer anger; changing children into kids, in whimsical pique.

Such stories are in marked contrast with the discreet and delicate silence of the Scriptures and with his own normal life. We have two statements by Luke: "And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him" (2 : 40) ; "and Jesus advanced in wisdom and stature and in favor with God and men" (2 : 52). His was a normal childhood—the only perfectly normal childhood ever known on earth.

2. THE MEANING OF THIS VISIT. At twelve years every Jewish boy became a "son of the law" and assumed his full obligation to the law. An Oriental boy is as matured in his thirteenth year as a Western boy in his fifteenth. The father was expected to attend at least one of the great festivals at Jerusalem every year—Passover, Pentecost, or Tabernacles—and the son signaled his entrance on the new epoch in his life by attending a festival in his new capacity of "son of the law." Modern psychology teaches us that at that time the social instincts awake and the boy begins to discover his wide relationships and duties. God's arrangements always have profound reasons.

3. MARVELOUS MATURITY REVEALED. It was marvelous because it was the mark of a normal growth. Growth comes from the action and reaction between one's self and his environment, and in every case depends on two things—the elements in the environment adapted to train him, and his use of those elements. If the environment could be perfectly suited

to that purpose and could be perfectly used, one's growth would be perfect. Such was the case with Jesus as he grew in wisdom and stature.

(1) *Note the place where he was reared.* God selected it above all other places, and by his providence led Joseph and Mary to settle there. They had seemed to be inclined to settle in Bethlehem or somewhere in Judea, for sentimental reasons, but that plan was frustrated. When "wise men" were led by the star from the East to seek the new-born king of the Jews, they naturally came to Herod, the king, for information. Though they knew it not, their inquiry stirred his dark and jealous nature to the depths, and when he instructed them to report to him on finding the child, he really wanted to murder him. He was a brilliant adventurer, son of the Idumean Antipater; had been appointed king of Judea by Cæsar; had married Mariamne, a Jewess, of the famous Maccabean family; had shown great astuteness, especially in spending forty-six years rebuilding the temple; had grown more and more ambitious, cunning, and cruel; had tried to secure his throne and peace of mind by killing every one who aroused fear or distrust—his wife, her mother and brother, his uncle, three sons, and many others outside his family. He thought this king of the Jews would prove a new rival, and when the wise men foiled his crafty plan to kill the young child, he ordered that all male children in Bethlehem, under two years of age, should be slain.

But Joseph and Mary saved the life of Jesus by fleeing to Egypt at a warning from God. On their return, after the death of Herod, they seem to have purposed to settle in Judea, but fearing that Archelaus might continue his father's policy, they were guided back to Nazareth and there made their home. The place was God's selection in carrying out his wise purpose. No other place on earth was as good a home for the Messiah, not even Jerusalem. There he would find a better contact with nature; with human nature, in its great variety, both Jewish and non-Jewish; with the learning which he must master; with God, whom he must learn and understand as Father.

(2) *Note the persons by whom he was trained.* All culture of a person is by contact with persons, even that culture which nature and books and works of art give.

Look at the persons in his home and how they helped to train him. There was first of all, *Mary*, his mother. As God selected her among all the women then living, she must have been best fitted for the office of mother to the Messiah. She had a great nature, greatly trained—religious, as shown in her reverence for sacred persons, acquiescence in God's will and joy in her painful honors; intellectual and refined, even poetical, as seen in her exalted song of grateful praise; cultured in Hebrew learning, as her training of Christ shows; patriotic, for her song as well as her life exhibits it. She was

not supernatural, but she made him a heavenly home in Nazareth. She taught him the Scriptures and many of the lessons of life.

Next is *Joseph*. Four traits of his powerfully told on the marvelous Boy—industry in his calling, for he was a carpenter; justice, that required honor, both in himself and in every other member of his family; tenderness and sympathy that entered into their conditions; courage, as seen in identifying himself with Mary and Jesus in the sorrows of the incarnation, before the face of an evil-thinking and evil-speaking world. He was the best guardian on earth for Jesus. He taught him a trade and otherwise trained him.

There were *brothers* and *sisters* in the home. The brothers were four: Josés, Simon, James, and Jude (Mark 6 : 3), the last two of whom wrote New Testament epistles. Not till after his resurrection did they believe him to be the Messiah. As Dr. Rhees says, "They did not understand his ways nor appreciate the deepest realities of his life." That would tend to produce irritation and isolation, but it really afforded him a fine training in sympathy, as he sought to get their point of view, and in self-mastery, in the face of their criticism of his ways and habits.

Thus the home, through its persons, its teachings, its testings, its toils, was training him.

And outside of the home were teachers. They were in the *synagogue*, training him as they studied

the Scriptures and worshiped together. They were in the *school*, most likely held in the synagogue, where he probably went from the time he was six till he was twelve years old. There he was taught the Scriptures, with their thrilling history, majestic laws, comforting poetry and inspiring prophecy, and also taught reading and writing. His memory was stored and his powers of mind disciplined. Professor Ramsay says that the Jews were far in advance of the Greeks in national education as well as moral progress. They led the world in a broad, deep, real system of education. He says "the Hebrew nation was at that time the most highly educated people in the world—in the true meaning of the word education." He found teachers among his *neighbors*. Through them his social life was unfolded and his power of self-control promoted, for they understood him no better than his brothers and sisters did. *Strangers* from many countries passed through the valley of Esdraelon, near Nazareth, and their languages, costumes, habits, callings, ideas, religions, histories and relationships to the Jews would all give him valuable information and lead him into a sense of his wide relationship to human life as the "Son of Man."

He felt the influence of the State both on its Jewish and Roman sides as through its *officials* he looked back to the divine ideals of government and saw that all in authority were there as God's representatives, even though they misrepresented him.

From *God* he learned, through the Scriptures, through worship in the home and in the synagogue, through secret communion, through the characters of Mary and Joseph and other godly people, and through God's revelation of himself in nature.

Thus he learned from *persons*—Mary and Joseph, brothers and sisters, neighbors, strangers, officials, God himself. He learned through *institutions*—home, synagogue, school, State. He learned by means of Scriptures, conversation, contact with the outside world, nature, toil.

Nazareth was called by St. Jerome "the flower of Palestine." From the height above the city nature displays the glory of God in the beauty and splendor of mountain and valley, lake and sea. Nature addressed his sense of beauty and his sense of reverence. She taught him much of God and mankind. She furnished him pictures that he afterward turned into parables. Nazareth gave him visions of mountains, cities, valleys, and waters, where the history of their mighty past was enshrined. Every scene was alive with the peoples and struggles of the past. He learned Hebrew, the language of the Old Testament; Aramaic, the speech of the people; Greek, the language of government and trade. The current and historic ideas of the people became familiar to him and he was able to frame his own thoughts and plans to perfection.

His use of his environment was perfect. To Mary and Joseph he rendered an ideal obedience that grew

out of a real, not an assumed and theatrical, sense of dependence on them. He was a real child. To his brothers and sisters he gave an older brother's unselfish care; to the neighbors, friendship; to the officers, submission; to the school, prompt industry; to the house of God, reverence; to strangers, courtesy; to God himself, confiding love; to nature, admiring and intelligent thought; to the duties of his home and his trade, a joyous, artistic devotion.

The *result* was that in Jerusalem, that day, was a boy of perfect growth up to that point. There was nothing to correct. His body had grown properly and there was nothing to remedy with medicine or surgery, nothing to endure with physical pain. It was a worthy tabernacle for his soul, a fitting instrument for his career. His mind worked normally. Memory was perfectly retentive because his mind was perfectly attentive to its work. Imagination made right images. Judgment reached right conclusions. Purpose, conscience, heart were always right. All unfolded normally—nothing to unlearn nor undo. He never had to repent. Doctor Rhees says truly he was "the best example the world has ever seen of perfect spiritual health."

4. HIS DOMINANT TASTE DISCLOSED. His fondness for reality and for God had been growing perfectly. Thirst for knowledge, delight in thought and conversation about God, love of God's house, showed in his being at that place, among the teachers, whom he supposed to be learned in the truths he sought.

5. HIS UNERRING INSIGHT SHOWN. He felt the spiritual significance of everything, and saw the reality under all the striking symbols. He must have gotten a glimpse into that formality, hypocrisy, and self-seeking, with which he afterwards came into desperate conflict.

6. HIS UNIQUE RELATIONSHIP TO GOD DECLARED. Just when the consciousness of that relationship began, or how complete it was at that moment, no one knows. His question implies that his mother might have told him much about himself. In his communion with God he would feel what God was to him, and then learn its significance. The Scriptures told him of the Messiah and discovered Jesus to himself. Then came the consciousness of a unique mission. He knew he had some vital connection with what he saw in the temple and heard from his teachers.

He went back to Nazareth with a sense of dependence on his parents, yet with a growing sense of wide relationship, to God and man, and of a unique mission in the world.

THIRD DAY

THE DAY OF HIS BAPTISM

Matt. 3 to 4 : 11 ; Mark 1 : 1-12 ; Luke 3 to 4 : 13

The place was the Jordan river; the traditional site, the ford of the Jordan, six miles above its

mouth and opposite the ancient city of Jericho. The time was when he was "about thirty years old," which would make it the latter part of 26 or the early part of 27 A. D. The traditional date is January 6, A. D. 27, and that is not far wrong.

I. PREPARATIONS PERFECTED. The popular mind had received the preparation necessary to identify and accept him as the long-expected Messiah. That preparation was wrought through John the Baptist. He was the herald, announcing the coming One; the forerunner, getting everything ready, as in olden days, when a king made a journey, his forerunners aroused his subjects to expect him, prepare roads for his chariots, and be ready to give him suitable welcome. That was John's one mission in life, and that mission he performed with fidelity and success.

For that mission he had been foretold and promised and born. For it he had been fitted by temperament, training, and environment in the hill country of Judea. For it he trained himself unconsciously in his choice of an ascetic life in the mountain fastnesses, down toward the Dead Sea, and in his occupation there. Devoted by his parents, Zacharias and Elizabeth, as a Nazarite, to a life of abstinence, he accepted their decision and made it his own. He retired from the world, not in weakness, but in power; not in cowardice, but to prepare for war; not for the sake of ease, but for the ultimate good of the nation. His austerity was the expression of his nature.

In him the spirit of the old prophets was renewed

and prompted his fierce hatred of the bestial and hypocritical character of the rulers and the people. Reality and righteousness were his outstanding traits, and he saw the pretense and wrong-doing around him with fiery and impetuous indignation. He studied, prayed, and planned, till he knew the nation and the times, knew the prophecies of a Messiah, knew the hopes and expectations of the people, knew that he had at last come, and that John himself was to be his forerunner.

As he studied and prayed, he was taught of God. When he began to preach, he stayed in the wild country and drew the people there—drew them with his startling personality ; with his revelations of their wickedness ; with the news of the Messiah, at last come. He drew them through their expectation of Elijah's return, for he much resembled the old prophet in spirit, manner, and method, and they were expecting Elijah to return before the Messiah came ; through their expectation of a Messiah ; through their conscience, that supported him in his denunciation of their sins ; through their admiration for one who could so deny and control himself, although the Jews were not naturally given to asceticism.

Three things he preached with overwhelming power—the presence of the King and his kingdom of heaven ; repentance, rather than descent from Abraham, as the condition of entrance into the kingdom ; proof of repentance to be given in baptism and an amended conduct. Some who asked baptism

he refused, because they had not really repented. The Jewish leaders, finding that they were losing their hold on the people, tried to join, and thereby get control of the movement, but he called them stealthy serpents. To those who inquired how they should act, he gave appropriate advice—to soldiers, publicans, and people generally. He was original and authoritative, yet when he saw Christ he deferred to him and found his highest joy in diverting the thought of the people from himself to him. He had the expectation of the people aroused and some choice disciples ready for Christ.

2. GROWTH COMPLETED. Of him Dr. W. J. Dawson says: "At the close of these hidden years the Son of Mary, whose birth-story is already half-forgotten, or cherished only as a legend in a few pious hearts, suddenly emerges into fame as the most daring religious thinker of his time. He speaks out of the fulness of a mind profound, original, and devout. He commands horizons of thought and aspiration undreamed of by the Jew. The greatest religious thinkers of his day pale their ineffectual fires before his new-risen splendors."

His whole nature was perfectly developed to maturity. He knew man and God and truth and himself. He knew his plans. He had all his powers in his own possession. He had suffered and had been tested. Stored with truth and trained in silence, his soul had great reserves of power which people always felt. He was able to restrain his desire to get

out at his work till his hour struck, though the crying needs of mankind were daily heard and the ardor of his heart was daily glowing.

Now he is ready. The word is given by his Father in heaven—given through his own sense of maturity; through the acute form in which he must have felt the world's needs; through the news he had been getting of John's work down in Judea; through the Holy Spirit, who was training and prompting him. He felt the call and left home. His mother must have had a day of rare joy, yet in the joy was hidden a heavy pain. In perhaps three days he is at the Jordan, asking to be baptized by John.

No one knows how Jesus looked, though there are a few who argue that we have an authentic likeness of him. There is a description, supposed to have been written by Lentulus, a proconsul of Judea, many years after the death of Jesus and usually accounted a forgery. It may be profitable to quote it here: "He is tall of stature and his aspect is sweet and full of power, so that they who look upon him may at once love and fear him. The hair of his head is of the color of wine; as far as the ears it is straight and without glitter; from the ears to the shoulders it is curled and glossy, and from the shoulders it descends over the back, divided into two parts, after the manner of the Nazarene; his brow is pure and even; his countenance without a spot, but adorned with gentle glow; his expression bland and open; his nose and mouth of perfect beauty; his

beard is copious, forked and of the color of his hair ; his eyes are blue and very bright. In reproof and threatening he is terrible ; in teaching and exhortation he is gentle and loving. The grace and majesty of his appearance are marvelous."

3. IDENTIFICATION WITH MANKIND AVOWED. When he applied to John for baptism the latter saw the look of rapt majesty and unsullied goodness on his face, and knew he had no sins to repent of. Baptism implied repentance, and John felt it would be sacrilege to baptize him. The sight of this transparent goodness showed John his own weakness and depressed him. It awakened in his heart a desire, long-cherished, to be himself baptized, and he hoped this stranger would gratify that desire. But Jesus said that the command was a righteous command, and that he and John must obey it, he by being baptized, John by baptizing him. He has completely identified himself with man and will discharge every duty of a good man. He has accepted the principle of obedience to God and will act on that principle now. He is one with us, as an obedient man. By this time John must have been well convinced that this was the Christ.

4. THE OFFICE OF MESSIAH ACCEPTED. In a real sense this burial in the river Jordan and resurrection from it might have suggested to him his coming death and resurrection. Baptism was subsequently enjoined on his disciples as such a symbol (Rom. 6 : 3-5). It must have meant to him also that he

was entering on the new Messianic life. It was not a consecration to his office, but an acceptance of it.

5. THE SPIRIT'S FULL ENDUEMENT RECEIVED. This enduement was not in baptism, but just after it. His manhood was the product of the Spirit. His work would be in the power of the Spirit. The gift of the Spirit was without measure, because of his complete dependence on the Spirit, the fulness of his capacity, and the character of his work. He could be trusted with limitless power, for his human nature was one with the divine in the Holy Spirit.

6. IDENTITY PROVEN TO JOHN. Though they were distant cousins, they had never met, and perhaps John had not suspected that the Messiah would prove to be his kinsman. He who called and trained John gave him a sign by which he could certainly identify him. That sign was the Spirit coming upon him in the symbolic form of a dove. As the old prophets were anointed for office, this would be a public anointing of Jesus. The voice that spoke completed the impression on John. From this time he knew that the King had come.

7. SOLITUDE SOUGHT FOR MEDITATION. Finding himself at the consummation of the processes of growth, and suddenly put in possession of the power necessary for carrying out his plans, he would be in a state of exaltation and need a season of privacy for thought and prayer. In his ecstasy, as he thought over his task, the methods of achieving it, and the power with which he had been equipped for

it, he was oblivious to the flight of time and the need of food. After the ecstasy had passed and the reaction had come, he was not only hungry, but depressed as well. At that moment the tempting, testing process began.

8. FIDELITY TESTED AND PROVEN. What will he do with this power? His fidelity must be tested. It is not tested at all till it is tested to the very utmost. The utmost is what Satan can do. The Spirit does not employ satanic agency, but must allow him to meet all satanic ingenuity. The purpose of Jesus is to destroy Satan's work, and the latter is on the watch. He cannot hope that Jesus may be led to do a thing wrong in itself, but may hope to deceive him into doing a right thing in a wrong way. He first seeks to get him to misuse the power with which he was intrusted. It is right to supply bread for his racking hunger, and at the same time win the attention and admiration of the people, who expected their Messiah to do something like that. But Jesus saw instantly that it would be dishonest thus to use power which was given for a higher purpose, for others rather than for himself, and distrust of God, who had promised to take care of him in all emergencies.

Satan next suggests that he seek the admiration of the nation, which he so much craves, by leaping from the temple in their presence. It is right to win them; they are expecting some such brilliant miracle; his nervous feeling on an eminence would sup-

port the appeal. This suggests a threefold wrong—putting God to a test he had not authorized; gratifying a vulgar desire of the people without bettering them; evading the pain and suffering through which he must win and regenerate them.

Lastly he offers Jesus just what he wants, and at once, the rulership of the world for God. That is the Christ's paramount desire. To get it at once without the cross, and take the nations in bulk rather than as individuals—how desirable! The wrong would be in doing evil that good might come; trying to save men en masse rather than as individuals, externally rather than internally; exchanging God's method for man's, the cross for a crown. He came forth purified from the fire. The tempter never ceased to assail him, but the initial victory was the assurance of final triumph.

II

PERIOD OF OBSCURITY

In Judea, March–December A. D. 27.

21. John's testimony to Jesus. John 1 : 19–34.
22. The first disciples. John 1 : 35–51.
23. The first miracle. John 2 : 1–11.
24. Brief stay at Capernaum. John 2 : 12.
25. His first Passover as Messiah. John 2 : 13.
26. First cleansing of the temple. John 2 : 14–22.
27. His talk with Nicodemus. John 3 : 1–21.
28. Result of his visit. John 2 : 23–25.
29. Quiet ministry in Judea. John 3 : 22.
30. John's tribute to Jesus. John 3 : 25–36.
31. Departure to Galilee. Matt. 4 : 12 ; Mark 1 : 14 ;
Luke 3 : 19, 20 ; 4 : 14 ; John 4 : 1–4.
32. Saving the woman at the well. John 4 : 4–26.
33. Preaching at Sychar. John 4 : 27–42.
34. Arrival in Galilee. Matt. 4 : 17 ; Mark 1 : 14, 15 ;
Luke 4 : 14, 15 ; John 4 : 43–45.

FOURTH DAY

THE DAY OF HIS FIRST DISCIPLES

John 1

I. FORETASTE OF POWER. His personal reign on earth has at last begun. He has five or six personal followers, not counting John. Here is the Messianic kingdom, so long expected, consisting of the King and his subjects. The Jews thought it was to be a splendid political and religious kingdom combined; John had a purer and a truer though not a perfect view of its religious and ethical character; Jesus knew perfectly what he meant by it and now here it is—the King and his subjects. The kingdom means the king-dominion, and is found wherever the King has dominion. It is called “kingdom of God” and “kingdom of the heavens,” because it comes from God and is perfectly established in the heavens. It is called the Messianic and mediatorial kingdom, because it took a “Messiah,” one “anointed,” or appointed for that purpose, who becomes a “Mediator,” or go-between, to get back this runaway world that had thrown off the yoke of its heavenly King. The Mediator is the Lamb of God, who takes away men’s sins before he can get them under his sway. Jesus is here recognized as that sacrificial Lamb and is accepted by some as the King foretold.

They became subjects by yielding to his sway and taking into themselves the principles and ideals embodied in him. All the truths and powers of the kingdom are perfectly alive in the King, all of them are germinal in the subjects. At the battle of Wagram it was written of Marshal Macdonald, "France stood where Macdonald stood." The kingdom of God was there on the Jordan where Jesus and those few followers were. They were in that kingdom because it was first in them.

His purpose was to establish his sway over individuals, rather than over the nation as such, and gradually over the world; to do so, in the spirit of personal love, by personal contact, rather than in the spirit of imperialism and by the mere machinery of government; to use the instrument of truth that could make its appeal to judgment and conscience and faith, rather than empty ceremonial and still more empty traditions. Qualitatively and in its roots his kingdom was then complete. Quantitatively and in its fruits it is not even yet complete. Jesus had that day the joy of his first success, in becoming the King of men, and a foretaste of his wider successes.

2. AFTER HIS SELF-CONQUEST. He had been out in the wilderness winning himself and becoming his own king. He cannot rule others till he can rule himself, and he cannot be freely trusted till he has been fully tested. He had spent thirty years gaining knowledge of all kinds, developing his manifold

powers in the effort to gain that knowledge and getting possession of himself, with all those powers and that knowledge. In that stage of self-mastery he had come to his baptism. When new endowments of power were given by the descending Spirit, he had a new task in self-conquest. To incorporate that power in himself—assimilate it to his very nature and employ it perfectly in his plans and purposes and actions—can only be done in the heat of intense thought and under the assault of the most artfully conceived and powerfully directed temptation. To misuse this new power is to lose command of himself. When he came out of this experience in the wilderness, he was the man that he was when he was baptized plus the new power, now a vital part of himself. "His self-mastery in all circumstances separates Jesus from all ecstasies and fanatics," says Doctor Rhees. Having passed through the severest tests, he has reached "the kingship of self-control" and is ready to rule men.

3. AFTER SACRIFICIAL SUFFERING. John saw it in his face, as he came back from the wilderness, and he got a completer conception of his character and his mission. He had seen the majesty and purity of the Messianic King when he baptized the marvelous stranger; now he sees in his face the chastened and benignant power that suffering imparts, and remembers that the old prophets called him more than Ruler—called him Sufferer; and John might have recalled Isaiah's words: "He was

brought as a lamb to the slaughter." At any rate, he expressed the larger truth he now saw clearly: "Behold the Lamb of God which taketh away the sin of the world." This fuller conception was due to the revelation which the face of Jesus must have made to John's appreciative soul; to John's own studies and meditations during the forty days since the baptism; above all, to the Spirit of God, who was teaching him through those studies and through this view of Jesus.

His is to be a sacrificial life, culminating in the supreme act of his death. By giving himself he has gained himself. To rule their spirits he must remedy their sins. To save them, he must suffer for them. He comes to those men with the kingly quality that suffering gives and is ready to rule them by remedying their lives and making them rulable.

4. BY HIS COMPELLING PERSONALITY. He attracted them to himself by a magnetism that appealed resistlessly to their whole nature. It was not by what he said and did, so much as by what he was, that they were drawn to him. His being shone out through his bearing, his worth through his words, and men yielded to him. He attached them to himself and thus established his rule over them. That is the way he continues to rule, and the only way. He rules in person and has never transferred his authority to men or institutions or creeds or ceremonials. All the value they may have is what he, in person, gives them. When he stood among the

crowd that day, on his return from the wilderness, his look produced a magical effect, and when two men, Andrew and his companion, timidly accosted him, his words were winged with his own force—that inscrutable something which drew noble souls to him and also drew them away from all that was ignoble in thought and conduct and association. They not only left what was wrong, but put all other worthy things in the place of secondary importance.

He knew his power and relied on it. That day he wanted disciples, and he knew that when they came within the range of his influence they would surrender to him.

5. WITH HIS FAULTLESS SKILL. In winning them he shows unerring insight and consummate wisdom. We may simply say it was tact—a spiritual sense of touch that discovered the quality, and directed his treatment, of each person. We may note four instances: First, his treatment of John. He knew he could not pay a higher tribute, nor give a greater pleasure, to his heroic forerunner, than to take some of his followers, for John had been preparing his choicest for him. It would be an appreciated recognition of his prophetic calling and his worthy preparatory work. When John said, “Behold the Lamb of God” the second time it was to two of his followers, and he must have indicated by his accent, or a look, or a nod of the head, that they should follow Jesus. Here is tact in the recognition of worth.

Next, his treatment of those two. Andrew was

one, and John, who afterward became an apostle and wrote the account of it, is supposed to have been the other. In their case it is tact in meeting the spirit of anxious inquiry and overcoming unwilling ignorance. We cannot but admire the way they did. Intensely aroused and believing him to be what John the Baptist had said he was, they still wanted further information, and wanted it from him. They followed him, on John's hint, half in fear, and nervously stammered out the easiest question that would lead to a further interview. Graciously he helped them to express their desire, and invited them, with such hospitable and winsome accent, that they went along, feeling fully at home with him. In that long interview he patiently answered their questions and told them about himself. It was so precious an experience that one of them remembered the very hour of the day, and, sixty years later, wrote this account of it for us.

Then we have Peter's case. He was known as Simon at that time, and his brother Andrew had just brought him to Jesus. He was an impetuous, hot-tempered, self-confident, autocratic fellow, but in that nature, now in a state of flux, Jesus saw the material that would harden into rock, for the building of his church, when one more ingredient was added and he was exposed to the atmosphere and discipline of trial and struggle. Jesus saw it all at a glance, and changed his name to Peter, which is the Greek for rock, Cephas being the same name in

Aramaic. Discovering his possibilities, he awakened Simon's ideals and fired his ambition.

Lastly, in Nathanael's case, he overcame marked prejudice. Had Philip simply told him that they had found the Messiah and invited him to come, without saying he was from Nazareth, the devout, sincere soul would have risen from his devotions under the fig tree and gone with him to accept Jesus on the spot, without a question. After seeing and knowing him he would not have cared where he was reared. But when Philip said the Messiah was from Nazareth, Nathanael quoted a saying that no good thing could come out of Nazareth. He may have believed this saying in sheer guilelessness, or he might have had a prejudice against the place because he lived in the neighboring, rival town of Cana. Jesus had seen him at prayer; now he sees him down to his very depths, and discovers him to himself in his simple, unsuspecting devoutness. This word of insight and approval dissipated prejudice and doubt and attached Nathanael to him forever.

6. THROUGH THE PERSONAL METHOD. He began with the method he has been employing ever since—personal work with persons, or as it is often expressed, "individual work for individuals." To John he was probably indebted for all six of them, as they seem to have been his disciples and to have been especially instructed and stimulated by him. The first two were deliberately turned over to Jesus by John.

Then Andrew brought Simon; no doubt John, the writer, went to get his brother James; Philip, whom Jesus found, went after his friend Nathanael. Personal conversation brought it all about. After his departure the disciples went everywhere, "talking" the gospel, and that is the way his kingdom is still spreading. He is winning them through his disciples and one at a time.

7. FOLLOWED BY PERSONAL TRAINING OF THE DISCIPLES. He has begun the training of his subjects for the duties of citizenship in three ways—making them useful in winning others; instructing them about himself as the ladder, the connecting link between heaven and earth, the channel for angelic ministry and the unique Son of Man; allowing them, soon after, to go back home to their employments, for thought and prayer. That day was an epoch in their lives and in his life. An immense movement has been inaugurated.

FIFTH DAY

THE DAY OF HIS FIRST MIRACLE

John 2 : 1-11

I. MIRACLES INEVITABLE. Those superhuman gifts, bestowed by the Spirit, must be used, and they must be used, sooner or later, in ways as far above the ordinary as the gifts themselves were above mere native human endowments. To us such acts

would be supernatural, miraculous, because the powers out of which they came would be so. Whether Jesus used them in working changes within men's souls, or on their bodies, or on the various objects of nature, the result would be superhuman in either case, but they would not be so marvelous as the Person who had the power to do such things.

Those gifts were bestowed, not that they themselves might be displayed, but that they might serve his purpose in two ways—by perfecting him in the sources of his life and in his equipment; by manifesting his inner character and powers, "His glory." Not to *be* mere power, but to *give* him power; not to show themselves, but to manifest him—such was the double purpose of those gifts of the Spirit. Not to have so used them, he would have been untrue to his trust and would have failed in his work. He had the impulse for self-expression and found joy in it. Miracles were inevitable.

The time to begin using that power in the outer sphere of men's bodies or of nature, as he had already begun in the inner sphere of men's souls, had come. As Professor Bowne says, "God is the ever-present agent in the ongoing of the world, and nature is but the form and product of his ceaseless activity." Endowed with God's power, Jesus was present with the forces of nature, controlling them for his own glorious ends. It was "the third day" after Nathanael joined the ranks of his followers, and it was

at a wedding up in Cana of Galilee, a little town close to his old home, Nazareth. It was the best time and place and occasion for the first objective miracle, or he would not have chosen it; besides, we ourselves can see as we go on in our study some reasons why this was the most fitting occasion. Bearing in mind the double purpose of his superhuman gifts—to *empower* him *for* work and *manifest* him *in* work—we see how that purpose is being achieved in this miracle.

2. UNIQUE SELF-CONTROL ASSERTING ITSELF. That is the first revelation the miracle makes to us. He does not perform it under a mere sentimental or social impulse. He takes his own impulses and transforms them into a clear, well-reasoned motive that keeps in mind the purpose he must accomplish. It is safe to say that no man ever loved his mother as wholly, tenderly, wisely and unselfishly as Jesus did. Yet he did not do this miracle merely because she wanted him to do it. She knew his kindly disposition and his former resources; she had welcomed him home after he entered on his career and was confident he could do marvelous things. That would bring gratification to her and glory to him—and she wanted him to work a miracle.

His assurance to her was conclusive that in using this power in such ways he alone must decide when and how. He was a trustee and must keep in view the purpose for which he was intrusted with it. He and she have had many things in common, but not

this. He once belonged to her alone, as son of Mary; he now belongs to the human race, as Son of Man. He is her son; he is also her Saviour. Though the form in which he said it seems somewhat harsh, yet it was entirely respectful and was not an unusual form of address, while his manner and accent won her unquestioning and loving acquiescence. He was establishing a unique relationship to all, and she was one of many. She felt this no doubt—the sword's point was touching her heart. Only he can decide when to put forth this power, and he has the wisdom and the self-command to decide aright.

3. SYMPATHY FOR HUMAN LIFE UTTERING ITSELF. He put his soul into this miracle and every moment he kept his supreme purpose in view. It uncovers his heart and discovers his aim to us.

His central quality is his feeling for human life, which we call sympathy. That was normal to him, for he was the source of life—"in him was life and the life was the light of men," that original life in him having broken into luminosity in all living things; he had come to rectify and perfect life; he was related, as "Son of Man," to human life as such, whatever be the national or social or individual forms that life might take. Of this he was conscious. Not to any class of people, as the diseased, or defeated, or delinquent, or prosperous, or popular, or ruling class, does he belong, and must he give himself, but to all and to human life as such. In the

home, and at the wedding, which is the founding of another home, is the one place where he can express his sympathy for life itself—for homes and weddings are for all classes, and there the life of each one centers. This miracle, at the very outset of his career, uncovers the universals for us—his sympathy and purpose for life, as such, and his ministry to its needs. Afterward he did marvelous things for individuals, but this was for the universal human life. He was Son of Man, not a class Man, but man's Man. This miracle could teach its lessons and achieve its work without any political significance, and that was important.

As his mission is to rectify life at its source and complete it through its unfolding, he begins his miracles in the home, the source of life, and rectifies, completes, and ennobles the wedding occasion. Relieving embarrassment caused by error or sin, furnishing needed supplies, and completing the wedding joy—that is what he was doing in the beginning; that is what he is still doing for human life. He was not an ascetic, living apart from people, but the perfect man, living into all life. He saw in the home a type of heaven; in the marriage relation a symbol of the relation between himself and his people.

4. DEEP RELATIONSHIPS DISCLOSING THEMSELVES. In the presence of the powers of nature he is owned as Lord. He had made, through methods of his own, the elements of hydrogen and oxygen into a liquid which we call water, and without violating

any of the laws which he had given nature he turned the sparkling water into the blushing wine. We can make use of the forces of nature in marvelous ways, with wise contrivances, but he had immediate command over them. Nature is immediately dependent on God.

To human life he is source and Saviour, entering into wide and minute relationships with it, either actually or ideally. So that he is capable of experiencing something of all the manifold joys and sorrows of men and women, whatever may be their relationships and personal conditions.

5. FINAL ASSURANCE GIVEN TO ALL. The miracles of Jesus were called by four different words. The people sometimes called them "works," as if only such deeds were worthy to be called works. They called them "wonders" because of the impression made on their minds. They called them "powers" because of the force that must be in them. Jesus and the inspired writers called them "signs." Their significance was their chief interest. John says, "This beginning of signs."

It was a sign to Jesus himself that the Father had sent him and was with him. Whatever other assurances he had, he needed this also.

It was a sign to the disciples that he whom they had so simply and suddenly taken as Messiah was really he. The old prophets had had some unusual attestation of their prophetic call, and these simple-minded people would think it strange if he had not.

They had been taught to expect such deeds from their Messiah. To them this was a reassuring sign, and it put the crown of completeness on their faith in him.

To the public in general, who were soon discussing it for miles around, it signified at least the appearance of a prophet who might prove to be the Messiah they expected. Neither they nor his disciples, in their state of mind and with their training and history, could have recognized his tremendous claims without such reassuring "signs." Not "to create a mere compulsory consent in minds which had no sympathy with him," but to answer reasonable questions and confirm faith, was his purpose.

This was a sign of what he was and what he could do in the sphere of their inner characters. He can charge the common joys with a new ingredient and make them like rare wine. When he cures blind and deaf and lame and leprous it is a "sign" that he can thus cure blind and deaf and lame and leprous souls. His glory was his character, and this sign manifested his glory as he put himself with limitless and powerful and intelligent and active sympathy into human life, not as a spectator or censor, but as a brother, sanctioning and sanctifying its elemental joys, rectifying its sins, perfecting its experiences. That was his glory then and is to-day. Nature is one form in which the glorious character of God expresses itself; this control of Jesus over nature was a form in which his glory was set forth.

6. A NEW CAREER OPENED TO HIM. From this time he is a marked man. He belongs to the public. His course is changed. His character is to be discussed and his claims canvassed by friendly and unfriendly, wise and foolish, tongues.

He could not fail to know some of the consequences, in advance. He must have thought of the relation in which he would stand to his people, as a bridegroom, and of the redemption and perfection of his bride by his blood, to be poured out like wine. Perhaps he thought of the ordinance by which he would fix the tragedy of the shedding of his blood in the memory of his bride forever—the ordinance of the Holy Supper. He has struck the keynote of his career—ministry to human life as such—and upon that career he has started, to meet its perils, endure its pains, and enjoy its pleasures, with undimmed aim and unflinching purpose. He has given them a sign, and much more of ministry in detail is to follow, but always within the broad lines laid down here.

7. THE URGENT LESSONS LEFT BY HIM. Because life is sacred in itself and in all its elemental relationships, he desires that we cherish it and be provident and true; that we rectify it, at its source, and complete it, as it grows, by inviting him into its sacrest and simplest functions. Desiring his presence, doing his will, accepting his help, trusting his guidance, with intellects that have found rational proof, with hearts that have been fed on consummate

sympathy, with wills that feel the reinforcement of his power of purpose, with consciences that have been trained in his righteousness, we may reproduce his life on earth.

SIXTH DAY

THE DAY OF THE INAUGURAL AT JERUSALEM

John 2 : 12 to 3 : 36

1. THE INAUGURAL PROPER. At the Jordan, when he was baptized, Jesus accepted the office of Messiah ; there, after his baptism, he received the endowment of power for the office ; in the wilderness hard by he was tested as to the use he would make of that power, and, in the fierce caldron of temptation it was assimilated to his life ; near there he first exerted that power upon the spirits of men and made them personal and permanent followers of his forever ; up at Cana he entered into the publicity of his office, by exerting that power on nature, not in man but for man, at the wedding ; now, during the Passover, he inaugurates his public work at the nation's capital.

2. THE OCCASION. According to our chronology, it was the Passover of April, A. D. 27. He and his mother and disciples had gone from Cana over to Capernaum, the commercial capital of Galilee, where they stopped only a little while. He performed some miracles there, but entered upon no distinct teaching.

They must have fallen in with quite a crowd of pilgrims to the sacred festival and we can imagine that they had an exuberant joy in the journey. Some must have thought he would put himself at the head of the nation and become the sort of Messiah they expected. Probably his mother thought so. They were joyous and expectant.

3. THE PLACE. Why begin at Jerusalem? Because the temple was there and he would start with his Father's message from his Father's house. The life of the nation centered there and he would bring help for the nation to the nation's heart of hearts. Religious and political influences, that controlled the nation, radiated from there, and he would rectify those influences at their source. The men behind those influences lived there and he would offer to them, first of all, the help he brought. There was unspeakable need there and it was his duty to begin at the point of greatest need: from his observations, while attending feasts in years gone by, from his accurate knowledge of the times, the people and their rulers, from what John might have told him in personal and intimate conversations, he knew that the rulers were bad, awfully, shockingly bad. He had been promised to the nation as their Messiah, and he must report at the nation's headquarters. He will be their sacrificial, Passover Lamb, who will bear off their sins in reality, and he will present himself to them as they are offering their Passover sacrifice, which only bears off their sins pictorially. That is

the type, he the antitype. Within him are impulses moving him thither—love of his father's home, love of the nation, love of the place, sense of duty, love of sacrifice touched by the Passover occasion, tender memories of the deliverance commemorated by the Passover, solemn, yet glorious, anticipations of the deliverance which he would bring by the sacrifice of himself. Yes, Jerusalem is the one place, and the Passover is the one occasion, for inaugurating his full work. There are three things that will reveal him to us—the signs, or miracles of mercy, the cleansing of the temple, and the interview with Nicodemus. We will study him in the light of these events.

4. HIS FRANK MANIFESTATION OF HIMSELF THROUGH HIS "SIGNS." He found occasion for deeds of mercy. The afflicted were there in large numbers, a few to get the benefit of the Passover, but most of them to take advantage of the spirit of fellowship and good-will that prevailed, and many to beg. Inquirers were there, whose unchosen ignorance was eagerly seeking enlightenment. He gave out himself, through his kindly deeds, with only the reserve that wisdom commanded. Some looked through the "signs" to that which was signified and partly understood. It is likely that he wrought signs before the cleansing and during his whole visit.

5. HIS HOT INDIGNATION AT OFFICIAL CORRUPTION. When he came to the temple area, and into the outer courts, he saw things that threw him into a

state of feeling he had never experienced before. It was a state of anger, intense and thorough. As Dr. Dawson says, "anger was a rare passion with Jesus." "Anger with Christ was always a moral passion. The things that made him angry were irreverence, hypocrisy, cruelty, meanness, and unkindness."

He was not angry that animals of all kinds were offered for sale, for all had to buy them; nor that they were brought to a spot convenient for all; nor that men were ready to exchange the home shekel for foreign money, for Jews from afar must pay their temple tax with home money and not with coins that might have images of foreign rulers stamped on them.

He was angry that the priests were dishonoring God's house and taking advantage of ignorance and poverty to enrich themselves. They had created a monopoly and were growing rich. They would not let the worshipers buy from anybody else, for the priests themselves had to inspect their offerings and could throw out what was not bought of them, as being unfit. Thus they crowded out other dealers and made the helpless worshiper pay exorbitant prices. These same priests had their employees sitting at tables with change to accommodate those who had foreign coin. Charging an exchange of four pence on every foreign shekel, they made many thousands of dollars every year. They brought the animals inside the temple area in their sacrilegious

greed, and held bazaars for the sale of useful articles and souvenirs for their private benefit. Thus they turned the sacred house into an instrument of robbery. We would call it a case of "graft," pious graft. They secularized the worship, debased themselves, defrauded the poor.

When he saw the animals and heard the unholy noises; saw the excited and troubled worshipers; saw the heartless priests enjoying their spoils; thought of the awful blight on people as well as on priests; felt the blasphemy offered to God's house and to God himself, his soul boiled in a holy anger. No one ever felt such sympathy for the weak as he, whether it was the weakness of ignorance or inexperience or poverty; no one ever felt such indignation at their wrongs.

6. HIS REFORMATORY WORK INAUGURATED. The greatest possible evil had befallen his nation—the "incurable corruption" of its leaders and the widespread loss of confidence in them. His work is to be formative, but it must first be reformatory. It is to be constructive, but must begin with being destructive. Here is some desperately destructive work to do. He has real, but no formal, authority, such as the Sanhedrin might give, to stop it. He will act on his real authority whether the people recognize it or not. How to do it is the question, but it is instantly settled—not by argument, nor by moral suasion; not by peremptory order, unsupported by action. They are not open to reason or the appeal

of right. Drive them out with violence—that is the only way. And he does it. The instrument, some cords which he found and knotted together, was entirely inadequate to it. It was the Man who wielded it. It was the first real man they had ever seen. All they had ever seen before were broken fragments of men. He overawed them. He was what a man was originally designed to be—a representative of God, and they saw it. Righteousness was personified in him, raised to its highest power, and they saw the fires of judgment flaming in his face. He represented man as well as God, and all that is majestic in mankind was summed up in him at that moment. He manifested the glory of his character as truly as in turning water into wine, and all felt it. As the tables toppled over and the lash was uplifted over guilty shoulders, his greatness overawed and their known guilt unnerved them, and they rendered terrified or sullen obedience to his demands. His claim, that this was his Father's house and that it was being polluted, passed for the moment unchallenged.

7. HIS LIFE-LONG CONFLICT PRECIPITATED. This brought upon him the unrelenting hatred of the priests and ruling classes, that never slumbered till it put him to death at a similar Passover, just three years later. They were enraged at their financial losses; at their defeat in the presence of their victims, and especially by an untrained, unlicensed charlatan, as they had taken him to be; most of all,

at having their reputations assailed and their standing with the people damaged. The people were awed by his act, and most of them approved it. They liked it for his sake, for he was popular. They approved it, for they had suffered from that system of exaction; had felt the sacrilege of their course; had lost respect for the officials and were glad to see them humiliated.

But the officials dared not arrest and punish him, for they knew they would not have popular support and might bring on a popular tumult. But they went stealthily to work to get revenge. From that time on, their spies followed him all over the country and brought back reports to the Sanhedrin. They did assail him, after it was all over, with a question as to his authority. He had taken in the situation and knew that they simply meant to resist him, and he answered in an enigma. He afterward explained that he meant the temple of his body. He knew they were destroying their temple by taking the heart out of its worship, and that he would rebuild it by restoring its religious life, through his coming death and resurrection. They laid hold of his statement and kept it in memory, and, three years later, brought against him the charge of blasphemy, for having said he would destroy their temple and rebuild it in three days.

He knew the conflict was on and employed a reserve, quite in contrast with the frank and joyous manner of the preceding days. The people were

more or less intimidated by their leaders, and while they had some faith, it was superficial and unconfiding, so that he could not trust them.

8. HIS PERSONAL METHOD OF WORK CONTINUED. This was another personal interview. It was quite a worthy thing in Nicodemus, the dignified member of the Sanhedrin, to search Jesus out. It was wise in him to come by night and thus prevent impulsive criticism of himself and Jesus. The excitement from the cleansing of the temple, the courtesy extended by a counsellor to this rabbi, young, a Galilean, and unlicensed—all might bring discomfort. Besides, he was a calm student and wished a quiet talk. Perhaps he thought he could attach Jesus to the leaders and reconcile them to him again. Jesus trusted him with deep truths—that all must begin life anew by rebirth, who would enter his kingdom, not by descent from Abraham. The stubborn conceit that he was in the kingdom led him rather to ridicule the idea. Jesus put him on a level with Gentiles; told him sacrifice and suffering were necessary; told him that it was through faith in him; told him that the Messiah was the atoning Son of Man and Son of God. He won Nicodemus and possibly the family at Bethany and Joseph of Arimathea. But he seems to have concluded that the people were not ready for his Messianic work and needed more preparatory work, for he spent the next few months preaching in Judea, as John had been doing.

SEVENTH DAY

THE DAY OF THE FIRST OPEN AVOWAL

Matt. 4 : 12 ; Mark 1 : 14 ; John 4

1. THE AVOWAL ITSELF. To Nicodemus Jesus had spoken of the Son of Man and the Son of God ; to many others he had used similar terms about the Messiah ; to no one but this woman had he said, " I that speak unto thee am he." The miracles at Jerusalem, the cleansing of the temple, and the words to Nicodemus would naturally lead to fuller explanations about himself ; and we may well believe that he would have openly declared himself in Jerusalem, at the Passover, to be the Messiah, whom he was preaching, had they been ready to receive him. The leaders became openly and permanently hostile, because their pride was wounded, their prejudices offended, and their power over the people imperiled by him. Those people who believed on him were superficial believers, from fear of their rulers and from life-long habits of provincial pride and self-righteousness. When it is said that " many believed on his name, beholding his signs which he did," they believed merely because of signs, and not because of what was signified, the character of the Messiah himself. And when it is said that " Jesus did not trust himself unto them," he seems to mean that he would not trust them with the further truths he had to say about himself as Messiah.

2. THE PREVIOUS MINISTRY IN JUDEA. Finding that the times were not ripe for proclaiming himself the Messiah, and that more preparatory work was needed, he had gone out into Judea, after that Pass-over in April, A. D. 27, preaching in co-operation with John. He must have preached in substance what John did—that the Messianic reign was at hand, that repentance for sin and faith in the Messiah, rather than descent from Abraham, was the condition of entrance into his kingdom, and that the repentance must prove itself in baptism and an amended life—without saying that he himself was that Messiah. His preaching won success, and many were baptized, not by him in person, but by him through his disciples. The latter part of the third chapter of John's Gospel tells about it. That preparatory work went on through the summer, into the autumn, and until this journey through Samaria into Galilee, probably December, A. D. 27. During these months his followers have spent part of their time with him and part at home in their usual callings.

3. THE JUDEAN PERIOD CLOSED. It is now time to discontinue this kind of work and go on his own distinctive mission. He quits working in Judea for several reasons—the preparatory stage is now past; his growing popularity and the increasing number of his disciples have made friction between them and John's; the Jewish authorities are about to precipitate a persecution on both him and John, and that

should be avoided; about that time, Herod arrested John on the ostensible plea of public safety, and the Pharisees would co-operate with him in arresting Jesus; he can find a more fruitful field in Galilee—in fact, Judea is almost hopeless. So he leaves Judea, because he will be throwing away time, involving his friends in embarrassment and suffering, needlessly inviting persecution and neglecting more promising places, if he remains. John's Gospel alone tells of these first labors, while the other three Gospels tell of the baptism and temptation and then pass on to the Galilean ministry.

4. THE GALILEAN MINISTRY BEGUN. Galilee is a more promising field, for three reasons: Jesus was reared there, and they would have an interest in their countryman, while his personal acquaintance ought to count for something; most of his disciples were from Galilee, and that would help him establish useful points of contact with the people; they were more hospitable to new truth up there than in Judea. There were several reasons for this: they mingled with the outside world and were more social and less prejudiced; they worshiped in synagogues, where there were no ceremonials and the meetings were informal; they were far away from the Jerusalem rabbis and were more practical and less doctrinaire. Jesus is now on his way to Galilee, where he will finally make Capernaum, its commercial capital, the center of his work, and will win a wonderful success for a period of about a year and a half. We may

count the Galilean period to begin with his departure from Judea, via Samaria.

5. COMPULSION TOWARD SAMARIA. He must needs go through Samaria. There was another road to Galilee, and the Judean Jews generally took it, in order to avoid contact with the Samaritans, though it was the longer road. They crossed the Jordan, went up the east side and then recrossed. The Galilean Jews were not so prejudiced, and often went direct to Jerusalem. Jesus was under an inner compulsion to go through Samaria, a compulsion arising from judgment and conscience and a longing heart. He would save time by going that way, and to spend time in gratifying prejudice would be sin. He would do good by going that way, while the longer road did not offer such an opportunity for wayside ministries. The good he will do is disclosed by the story of the winning of the Samaritans and the training of the disciples in broad human sympathies. And he will get good. His heart yearns to break down the wall between Jews and Gentiles, to get down under the surface distinctions and "meet man as man." He longs for such an experience. It is an epoch in his life. Samaria needed him; he needed Samaria; so did his disciples.

The feeling between the Jews and Samaritans was bitter, and it is not surprising. The latter were a mongrel race. When Shalmanesar captured Samaria and ended the national existence of the northern kingdom in 722 B. C., he brought back from Baby-

lonia five little nations and planted them among the remnant left in Samaria. They mingled. They then developed a mongrel religion, made up of their heathen religions and the Jewish, which was taught them by a renegade priest from Jerusalem. They wanted to unite with the Jews in rebuilding the temple after the captivity, but were refused, because they were not close enough of kin to be Jews and too close to be liked. The refusal incensed them, and they built a temple of their own on Mount Gerizim, where they expected the Messiah to appear. From that time the two nations hated each other, and a Jewish rabbi said that "he that eats bread with a Samaritan is as he who eats swine's flesh." It was among these people Jesus "must needs go." In three days after leaving the vicinity of Jerusalem, he would be at Jacob's well. A little group of disciples was with him, as they were often with him, for a few days at a time, and then at work for a while at their callings.

6. UNCOVERING THE UNIVERSALS. He was the Son of Man, entering into universal relationships and feeling universal sympathies with human beings as such. He saw and felt the essential unity of the race, and, had it been wise, he would have gone to Jews and Gentiles alike at the first. Here he was face to face with one in whose veins flowed Jewish and Gentile blood, and that touched him and perhaps suggested to him the time when he would succeed in breaking down the wall of separation between the

two, thus making a new type of man. A brotherly man is one of Christ's products. He may be of any color or any one race, but beneath those surface differences he is a man and a brother of every other man. Such was Jesus himself. He and this woman were one, in common physical wants and spiritual as well. His physical wants she could minister to; her spiritual wants he longed to supply. Her personal and race misfortunes made him more anxious to help her. He went down beneath the superficial distinctions and met her at the point of unity. As a Jew he should scorn a Samaritan, decline to speak to a woman in public, and feel disgraced in speaking at all with an immoral one, as she was; as a man and Saviour he did all three. Giving and receiving a drink of water makes a covenant of hospitality in the East. His desire to enter into "friendly personal relations with all kinds of people" is here explained.

He disclosed the other universal, that God is a spirit, not localized, and can be worshiped by the spirit of any man, without ceremonial; that he is Father, and wishes only unpretentious reality in the worship. On no other occasion had Jesus disclosed such truths as he does to-day, in his actions and conversation.

7. "JESUS AND THE INDIVIDUAL" ONCE MORE. The conversations with Nicodemus and this woman are a revelation of his estimate of the individual. The individual is the unit of society, and to save one is to save a soul from death and set transforming

social influences to work, however obscure or degraded that one is. Three-fourths of the choicest sayings of Jesus, preserved for us, were spoken to individuals or to very small groups of people. Because of their intrinsic worth and their social value; because they must be saved one at a time; because impressions are more powerful when truth is told to just one, and the sense of responsibility is felt more keenly; because one can remember it more accurately when receiving truth in this way—for all these reasons Jesus works with individuals and entrusts them with his rarest treasures with ungrudging and unreserved generosity. To Nicodemus he speaks the great truth of rebirth; to this woman the great truths of man's unity and God's spirituality, on which he is founding a new and world-conquering religion. There are nineteen private interviews mentioned in the Gospels. Jesus discovered the individual.

8. UNERRING PEDAGOGICS. His purpose is to save this woman. The difficulties in the way are tremendous. His methods of work are unerring, because based upon fundamental conditions. The same methods he will employ here as elsewhere, but in a unique way. Two invariable rules he observes—to begin at her point of view; to support his work by his own convincing personality.

Beginning at her point of view, he finds there three things in the way: race prejudice against him as a Jew; ignorance of things beyond her stupid

world ; a sinful life, without shame. The prejudice he broke down by disclosing common wants in asking a drink and thus entering into a pact of temporary hospitality ; by taking a kindly personal interest in her ; by getting her to do something for him. Her ignorance he enlightens by finding her religious ideas and completing them, thus piquing her curiosity and awaking a desire for further knowledge. She had Messianic ideas, and from those he led her to him as Messiah. Her sense of need he arouses by first awakening a sense of sin, telling her kindly of her past and present life. Through all the talk he was bringing his personality to bear on her sodden soul, as he disclosed sympathy, insight, knowledge, and power. He saved her thoroughly.

9. FRUITS. The woman and many Samaritans saved ; the disciples trained in knowledge and sympathy ; a nucleus for future work, when Philip and the apostles shall preach to Samaria ; a new experience for Jesus, who will have such a good opinion of the Samaritans that he will construct a parable of the " Good Samaritan " and be called in derision " a Samaritan " ; some great teachings and a holy example for us who read it.

III

PERIOD OF POPULARITY

In Galilee, December A. D. 27 to April A. D. 29.

35. Heals the nobleman's son. John 4 : 46-54.
36. Rejected at Nazareth. Luke 4 : 16-30.
37. Headquarters established at Capernaum. Matt. 4 : 13-16 ; Luke 4 : 31.
38. Calls four permanent companions. Matt. 4 : 18-22 ; Mark 1 : 16-20 ; Luke 5 : 1-11.
39. "A day in Capernaum." Matt. 8 : 14-17 ; Mark 1 : 21-34 ; Luke 4 : 31-41.
40. A tour of teaching and healing. Matt. 4 : 23 ; 8 : 2-4 ; Mark 1 : 35-45 ; Luke 4 : 42-44 ; 5 : 12-16.
41. The paralytic borne by four. Matt. 9 : 2-8 ; Mark 2 : 1-12 ; Luke 5 : 17-26.
42. The call of Matthew. Matt. 9 : 9-13 ; Mark 2 : 13-17 ; Luke 5 : 27-32.
43. The question of fasting. Matt. 9 : 14-17 ; Mark 2 : 18-22 ; Luke 5 : 33-39.
44. At the pool of Bethesda. John 5.
45. Plucking and eating grain on the Sabbath. Matt. 12 : 1-8 ; Mark 2 : 23-28 ; Luke 6 : 1-5.
46. Man with withered hand. Matt. 12 : 9-14 ; Mark 3 : 1-6 ; Luke 6 : 6-11.
47. The excited multitudes. Matt. 12 : 15-21 ; Mark 3 : 7-12.
48. Twelve apostles chosen. Mark 3 : 13-19 ; Luke 6 : 12-16 ; Matt. 10 : 2-4.
49. The Sermon on the Mount. Matt. 5-7 ; Luke 6 : 20-49.
50. The centurion's servant healed. Matt. 8 : 1, 5-13 ; Luke 7 : 1-10.
51. The widow's son raised from death. Luke 7 : 11-17.

52. A message from John in prison. Matt. 11 : 2-19 ;
Luke 7 : 18-35.
53. The unbelieving cities denounced. Matt. 11 : 20-24.
54. Docility and submission commanded. Matt. 11 :
25-30.
55. The anointing in a Pharisee's house. Luke 7 : 36-50.
56. Another preaching tour and new companions. Luke
8 : 1-3.
57. Warnings to wicked enemies. Matt. 12 : 23-45 ;
Mark 3 : 19-30.
58. Christ's spiritual kindred. Matt. 12 : 46-50 ; Mark
3 : 31-35 ; Luke 8 : 19-21.
59. The new type of parables. Matt. 13 : 1-53 ; Mark
4 : 1-35 ; Luke 8 : 4-18.
60. The stilling of the tempest. Matt. 8 : 18, 23-27 ;
Mark 4 : 35-41 ; Luke 8 : 22-25.
61. He heals the Gadarenes. Matt. 8 : 28-34 ; Mark 5 :
1-20 ; Luke 8 : 26-39.
62. Jairus' daughter and the infirm woman. Matt. 9 :
18-26 ; Mark 5 : 21-43 ; Luke 8 : 40-56.
63. Blind and dumb healed. Matt. 9 : 27-34.
64. Second rejection at Nazareth. Matt. 13 : 54-58 ;
Mark 6 : 1-6.
65. Another preaching tour. Matt. 9 : 35 ; Mark 6 : 6.
66. The Twelve sent forth. Matt. 9 : 36 to 11 : 1 ; Mark
6 : 7-13 ; Luke 9 : 1-6.
67. Death of John the Baptist. Matt. 14 : 1-12 ; Mark
6 : 14-29 ; Luke 9 : 7-9.
68. The feeding of the five thousand. Matt. 14 : 13-21 ;
Mark 6 : 30-46 ; Luke 9 : 10-17 ; John 6 : 1-14.
69. Across the lake to Capernaum. Matt. 14 : 22-36 ;
Mark 6 : 45-56 ; John 6 : 15-21.
70. Searching discourse on the Bread of Life. John 6 :
22-71.
71. Attacked for disregarding tradition. Matt. 15 : 1-20 ;
Mark 7 : 1-23.

EIGHTH DAY

THE DAY OF THE FIRST OPEN REPULSE

Luke 4 : 16-31

I. IN GALILEE. The ministry in Galilee lasted about eighteen months, say from December, A. D. 27, to the Passover, A. D. 29, and is known as the "Period of Popularity," as contrasted with the Judean ministry, known as the "Period of Obscurity." For our knowledge of the Judean ministry we are indebted to John the Evangelist; for our knowledge of the Galilean ministry, to Matthew, Mark, and Luke, for John speaks of only three events of that great period—the second miracle in Cana, a visit to Jerusalem at a festival, and the feeding of the five thousand. The beginning of work in Galilee seemed to most of the disciples to be the real beginning of Jesus' ministry, for it was not till after that time that they were constantly with him, and the sources upon which they drew for information afforded most accurate and vivid knowledge of that period. John, however, was the seer, and he was studying Christ himself rather than his work in detail. He began with him in his pre-incarnate state and traced the revelation of himself through his ministry. The synoptics will now be our chief teachers for a while.

2. A PROMISING OUTLOOK. As said before, the Jews of Galilee were active and practical and mingled with the outside world. That saved them from petty details of ceremonial and tradition and from much race prejudice and pride. There were many Gentiles living among them, into whose minds Jesus would drop living seeds of truth that would ultimately grow into Christian virtues. The area was small, being sixteen hundred square miles; the population was very dense, there being, at that time, two hundred and four towns and villages, according to Josephus. Jesus could cover the territory more easily; his fame would travel faster still. The soil was very fertile, in valley and seashore; the fish industry was enormous. This made an active and successful agricultural and commercial people.

Moreover, it was the highway of the nations, caravans constantly passing between Egypt and Damascus, and between Phœnicia and the Euphrates region. He would thus touch the great outside world, which he was carrying in his heart. After passing through Samaria, he did his first deed of the Galilean ministry at Cana, in curing the son of a nobleman at Capernaum, a Gentile. This was an auspicious opening of a new era in his work.

3. VISITING HIS OLD HOME. He would very naturally wish to bestow some special benefit on the neighbors and friends of his home town, and especially upon the companions of his boyhood. If he made any distinction between people at all, it

would be in their favor. He would like a little quiet rest, also, in the home that sheltered his growing life. Here too, he would enjoy making the declaration that he wanted to make at Jerusalem and that he had privately made in isolated Samaria, as he came along. To tell his old friends that their dream of a Messiah was at last realized, would give him a kind of pleasure that he could not get by telling it at Jerusalem.

And he had seemingly prepared them for it. He knew that "no prophet is acceptable in his own country." It was true of him, as of others, that he must first establish his fame somewhere else before the people who have seen him grow up from childhood will give him due recognition. The Galileans had not seen his greatness during the thirty years that he lived among them, yet now they knew of the first miracle; they had learned, through those who attended the feast at Jerusalem that he had created a sensation at the capital; they had since heard rumors of his wonderful words and works; they might have heard of the cure wrought several days before, at Cana, on the nobleman's son, as Cana was only a few miles away. He had gained the necessary honor elsewhere and can now hope to be "acceptable in his own country."

4. INVITED TO SPEAK. It was natural that he should go to church on the Sabbath, for it was a habit of his, a help to him and an opportunity for doing good. He went. It was also natural that he

should be asked to read the lesson and make the talk, for the meetings were informal and the officers always called on worthy visitors to give a word of instruction or exhortation; besides they had special reason for wanting to hear from him. They had heard about his preaching and his miracles; they must hear and see for themselves. He had done things for Cana and Jerusalem and Capernaum—will he at last do something for his own people? Curiosity to see him, local pride in their famous townsman, envious demand that he do as much for them as for other towns—these emotions blend and will produce—what? It will depend on whether he gratifies or disappoints them.

5. CHARMING HIS HEARERS. During the reading and exposition they sat in a sort of wonder that one of their own boys could speak with such unction and grace. He selected the Scripture with perfect care, the most vivid description of the Messiah's mission in the Old Testament, and one that appealed to all the fondest sentiments of the Jewish heart. In his immediate comments he evidently told them that their Messiah would do all those things for them. It struck the chords of holy memories and inspiring hopes. It brought to mind the deliverance from Babylonian captivity, of which Isaiah had written, and the promise of other deliverance. It reminded them of the old Jubilee year, when lands reverted to their original owners, slaves were manumitted, and liberty was again enjoyed by all. Their Messiah

would bring those blessings either in literal or spiritual form, or both. They probably thought only of the temporal form, while Jesus thought of the spiritual, and, to a degree, the temporal also.

Note the three functions of the Messiah here. He is to be first an evangelist, preaching good tidings to the needy. The literal poor, restored to their lands in the olden time, might stand for any needy, for the good tidings includes many blessings. He is, also, to be a healer. Diseases of the eyes were most common, and are to-day, in Palestine. Long imprisonment in the dark impaired the eye, and the one who ushers in the Jubilee blessings opens up closed eyes. And he will be emancipator, for broken and bruised captives. Probably, in commenting on it, Jesus went further into the meaning of the Messiah's work of preaching, healing, and setting free. We can easily imagine he did. He stood, while reading, and sat down to speak, and through it all they were under a spell. But the spell was soon broken.

6. ENRAGING HIS HEARERS. Their rage came on in an instant. They were Orientals, and that means they were subject to sudden and violent changes of mood. They had a violent shock, which explains the revulsion of feeling. They felt the spell of his personality and his words, in reading and commenting, but all along they were in a state of feeling that could only be gratified by a miracle. They expected it. Two sentiments required it, envy and jealousy—envy because Cana and Capernaum had been

avored; jealousy of one whom they had been in the habit of considering like themselves, which could only be removed by a miracle. That expectation led them to fall under his spell and kept them under it for a while. Suddenly they found out that he would not favor them with the miracle, and it made them all the more furious that they had distinctly requested it and had been flatly refused. At the same time he made the stupendous claim that he himself was the Messiah, of whom he had been reading and speaking. That lifted him in his own esteem far above themselves, although they knew he was only Joseph's son, the carpenter.

Their anger was all the more furious for his calm, undisturbed consciousness of being endowed with the Holy Spirit and of possessing the powers to fulfil his mission to remedy all the world's wretchedness and sins. Others preached him; he preached himself. The distressing thing to him was that they cared more for the miracles than for the worker of miracles. The reserved power behind the miracles was unnoticed. His mission was to the spirits of men, and they would not see anything but a mission to their bodies. It pained him that they esteemed his wonders more highly than his words. He knew that as they grew more used to them they would grow indifferent to them, and to him, as well. He did not attach the importance to his miracles that his own disciples did. He even went so far as to say, in the parable of Dives and Lazarus, that they had a

limited value in leading men to salvation. There was no hope for them unless they saw in the miracles a "sign" of something very significant. They did not. Their eyes were blinded by their own prejudices, their own limitations, and it was not so much that they could not as that they would not see.

Thus it came about that they grew more and more furious. All unholy passions seemed to mingle and swell in their bosoms into a wild storm, and gathering him up, they hurried him out of the synagogue, to hurl him to his death from the precipice near-by. He raised himself into a majesty that overawed them for the moment, and walked away in dignity from their midst.

7. FINDING HIS CONSOLATION. It was a painful conviction, now made clear, that he must leave his townsmen unblest, perhaps till after his earthly life was past. But comfort was given to him—by the loving Spirit who was empowering and guiding him; by the encouraging Scriptures; by the calm inner conviction that his mission must continue; by the remembrance of his reception in Samaria, which was a prophecy of success among non-Jewish people; by his perception of the better impulses in these people at Nazareth, which would, in many cases, bring them to him in days to come. He also knew that there were other people, even in Galilee, who were ready to believe in him as well as in his miracles, and that Capernaum will furnish him a better center for his work.

NINTH DAY

THE DAY OF THE FIRST ORGANIZED OPPOSITION

Matt. 9 : 2-8 ; Mark 2 : 1-12 ; Luke 5 : 17-26

1. IN CAPERNAUM. There he made his headquarters after the brutal rejection at Nazareth. It was the center of Galilean life and activity. There was a dense population in the cities all around it. Fertile lands lay along the sea. Enormous supplies of fish were afforded by the waters. It was on the highway of the nations, and put Jesus in touch with the outside world. It was a convenient point from which he could make excursions into all the outlying communities. His mother and the family lived there, and some of his disciples made it their home, though he seems to have lived mostly with the members of his spiritual family.

2. HIS METHOD OF WORKING. The means by which he worked were speech and miracles, and he could reveal himself perfectly by the two. His speaking was of three kinds. There was first of all teaching, in which he expounded the Scriptures, especially the Scriptures concerning the Messiah and the righteousness he required. And there was preaching, in which he sought to win them to repentance and faith, by all the forms of warning and appeal that would serve his purpose. And it was such preaching as they had never heard before, and they constantly contrasted it with the preaching of their

religious leaders. Those leaders preached petty rules; he preached the principles and truths that lie back of the rules. They preached life by means of wearisome labors in keeping laws; he preached life by a vital faith in God that would show itself in labors of love. They preached conformity to the traditions of the rabbis; he preached confidence in the Father of truth and life. They quoted authorities; he *was* an authority. They put weights on their disciples; he put wings on them. Being the source and embodiment of the truth he preached, he gave it the peculiar attractive quality of originality, authority, and sympathy. He also made use of conversation, sanctifying the social relationships and opportunities.

He did not proclaim himself as the Messiah, whose reign he assured them was coming on. To have done so would have excited the impulsive and rough Galileans to revolution against Rome and unfitted them for knowing him as Messiah at all. It would also have brought on him an earlier and more effective persecution from the officials. He avoided both perils as best he could. His plan was to win them to the acceptance of the truths he taught about the Messiah and his reign and the duties of those who would be his subjects; to attach them to himself as the authoritative teacher of these truths; then to let them see for themselves that he and he alone fulfilled all the conditions and was the Messiah he spoke about.

The way he spoke had a unique charm. His speech was constant. Whether he was with one or many, he steadily poured forth a stream of golden truth. It was wise. The one truth suited to the occasion was always spoken. It was informal. No prepared sermons were delivered, but out of his full resources he could call up just what was needed, and when it came out, it seemed so suited to the person, or persons, that it was like a kindly favor. It was pictorial. Animate and inanimate nature furnished figures that flashed forth his truth with many-colored beauty. It was concrete and not abstract; specific and not general; personal and not impersonal; living and not dead. His personality gave a charm to it all that no one could explain.

He employed miracles also, though he knew the way the people abused them, by coming to think more of the unusual than of the common blessings, more of the miracles than of the Man and the truths he taught; then by becoming indifferent both to the miracles and the Man. Yet he performed them. There was so much sickness and distress to relieve; such an inability on the part of the people to think of a Messiah who did not work miracles; so many who really would come to discern the Worker in the work; such a natural ability in him to do supernatural things.

3. HIS GROWING FAME. The teachings, the miracles, and the Man behind them all stirred the people to their depths, though he was constantly putting

restraints on himself and on their rude, tumultuous enthusiasm. The land was full of rumors of him. Capernaum soon had throngs of visitors inquiring about him. The sick and sorrowing sought him by thousands. They talked of his striking sayings and his wonderful miracles. He soon became the conspicuous figure in Galilee, and was made all the more conspicuous by the unusual industry he showed, for in the East the strenuous life has always been practically unknown. And his days, and even nights, were full of devitalizing toil. His old enemies, down at Jerusalem, would hear about him and it would be strange if they themselves were not heard from.

4. ENEMIES ON HIS TRACK. This is at Capernaum, the latter part of March, A. D. 28, and it is the first time we have seen them since he left Judea in December. Jesus met with opposition at Nazareth, but it was personal, fitful, and local, not official or general, though it was well-nigh permanent, for they were ready to reject him the second time. At Jerusalem the opposition was personal, because he had wounded pride, offended prejudices, and interfered with unholy, selfish power over victims. But the persons were officials, and they made their opposition an official matter. They probably saw him leave Judea with great pleasure and with the faint hope that they might never hear of him again. But now, in a few weeks, they began to get distressing rumors of what he was saying and doing up in Galilee.

They felt that he was undermining them, and they really thought the faith of the people was imperiled. All vicious passions united in wearing the garb of piety and demanding his defeat. They saw that the time had come for something more than irregular, personal opposition. They must organize for it and send their shrewdest agents up into Galilee to defeat him. Their purpose was first to silence him, by showing him that he is violating the law and by discrediting him with the people; if that is not possible, then to bring a charge against him on which their court will silence him; if that will not defeat him, then to kill him, legally or illegally. Such is their purpose, as we learn from the study of the whole history. Their method was to have spies follow him, who would work steadily on two lines—to injure his standing and find something in his deeds and utterances upon which they can bring a charge of violating either the Jewish or Roman law. We shall find that they are constantly bringing three charges against him—that he is a bad *man*, as when they accuse him of being a glutton and drunkard and in league with the prince of the demons; that he *violates* their *ceremonial law* as to fastings, purifications and the Sabbath; that he is guilty of *blasphemy* in claiming powers which belong only to God, as in proposing to destroy and rebuild the temple in three days, and in forgiving sins, and blasphemy in claiming to be equal with God.

All of this comes out in the subsequent history, but

to-day we see them in the house where he heals the paralytic and forgives his sins and they become known to us.

5. THE OCCASION. It was a very striking occasion and entirely suitable for their opening attack. It was "one of the days of the Son of Man" whose many deeds can be followed through the single day. Delitzsch has a little book entitled, "A Day in Capernaum," in which he follows Jesus from the morning to the close of that very day, and draws a vivid picture of this healing of the paralytic. It was a day in which his enemies could see what a tidal wave of popularity was rising around him. It was a typical miracle, just the kind that Jesus loved to work. It was a complete miracle, for the spirit as well as the body of the sick man was in a condition to accept healing. He was able to see in the "sign" that which was signified. Jesus could have the double pleasure and could use the occasion to teach by means of the miracle and show that sin may often account for sickness. Directly or indirectly, much of our sickness can be traced to sin. Oftentimes we are inclined to blame Providence or our conditions when we ourselves are to blame. Had he only cured the man, his enemies could have found no fault, but he pronounced his sins forgiven, the sins that had, no doubt, caused the disease. Then they began to rage within themselves and would soon have gotten to whispering their charge of blasphemy among the people. But Jesus anticipated them.

6. THEIR DEFEAT. He had no sooner pronounced the offensive word than the animus of his enemies disclosed itself. They were boiling with rage and did not need to speak. He knew them when they first came into the dense throng and knew their business. He saw their feelings in their faces, and besides he read into their very souls. He knew the charge they were making against him and would industriously circulate—that, in claiming to forgive sins, he was claiming a prerogative belonging to God alone. They would have been right, if he had been only a man.

He meets their claim in a perfect way. He reads their thoughts and thus shows that he is something more than a mere man; he claims to be Son of Man, and that lifts him above their rank, at least in his own estimation. He actually forgave the man's sins, and treated his body as well, as the fellow's happy face showed to the satisfaction of all. If their contention is correct, that only God can forgive sins, then he is God, for he actually does it and the subsequent life of the man must have been incontestable proof to all doubters.

The defeat of the opposition is complete, yet they are all the more furious for being treated with such destructive irony. Their exposure, however, seems only to themselves, for perhaps no one else in the crowd knows whom he has in mind. They are all the more determined to defeat him, and from this time on they will be just as industrious as he.

TENTH DAY

THE DAY OF THE FIRST ORGANIZATION

Mark 3 : 13-19 ; Luke 6 : 12-16

He is now well into the great period of popularity and, as yet, we hear nothing about organization. But it will come. It is inevitable.

1. THE NECESSITY. His kingdom consists essentially only of the King and his subjects, himself and his disciples. But they are fellow-subjects with each other and must get together, sometime, somehow. "The kingdom of heaven is within" them, but will manifest itself in their outer relations to each other. They have a common life and that will work out for itself an organism, as life must, or perish. To be near to him is to get near each other with many mutual interests that call for understandings and arrangements and co-operation. They will be needed by him and he must have methods of using them and training them for the future. The future is in their hands and they must be like an army ready to meet the issues. Yes, some sort of organization will be needed, sooner or later.

2. THE OCCASION. It was some weeks after the day of opposition of which we studied, probably mid-summer, A. D. 28. Between that day and this we find such events as the calling of Matthew the publican to be a permanent disciple; the raising of Jairus' daughter and curing of the woman with the issue

of blood ; healing the deaf and blind demoniac ; most likely the festival at Jerusalem told only by John (chap. 5) ; the discourse on fasting ; the Sabbath controversies in the cases of plucking and eating wheat and healing the man with the withered hand, on the Sabbath Day. The interest was growing more intense, disciples were multiplying, and opposition was becoming more determined, vicious, and skilful.

At that time, he chose the Twelve. The large number of disciples needed to have more points of contact with him and with each other ; the Twelve would give heart to the others and be companions to him when reverses came ; they would help him, as through them he multiplied himself for the urgent and important work to be done in so short a time ; they would be ready to take up the work and carry it on, after being trained by him. They would be the embryo church. Great responsibilities will rest on his disciples when he leaves them—preaching the whole truth, training future disciples, putting his teachings into permanent form, in writing.

Jesus wrote nothing, and seemed indifferent about preserving his sayings. He seemed so, only, for he really adopted the most perfect means of preserving them for the future. He gave them to men who were in the habit of depending on their memories rather than on written memoranda. He gave them, when the emotional condition of the apostles was such as to fix those sayings clearly and surely in

their memories. He spoke to them in the privacy of personal interviews and they would remember it all far better than if they heard in an audience. He always spoke with such confidence in them that they felt an added desire to give a right account of him. But we must not forget the promise made, later on, that the Spirit who had guided and aided him would bring all things to their remembrance. He will train them by imparting truth, giving them work to do and, best of all, by imparting himself to them—his purpose, his faith, his love of God and of humanity.

To quote from Dr. John A. Broadus: "Throughout this great ministry in Galilee, and the periods that will follow after, the reader ought to trace carefully the progress of the history along several lines: (1) The Saviour's progressive self-manifestation; (2) the gradual training of the Twelve, who are to carry on his teaching and work after his death; (3) the deepening and spreading hostility of the Jewish influential class and official rulers. By constantly observing those parallel lines, it will be seen that the history and teaching of our Lord exhibit a vital growth moving on to an end by him foreseen (Luke 12 : 50), when the hostility of the rulers will culminate, as he before the Sanhedrin avows himself to be the Messiah, and the Twelve will be almost prepared to succeed him."

3. PREPARATION FOR IT. He had been deliberately preparing for it. As soon as he settled in Capernaum he went along by the lake, one morning, and

called two pairs of brothers, Peter and Andrew, James and John, to be with him constantly. They had been with him a great deal, but had been at liberty to return to home and employments at their own pleasure. Now he wants them with him constantly. That day of opposition he had called a man who was sitting at the place where they collected taxes on incoming and outgoing goods, and Matthew went with him. Other disciples might have been asked, at different times, to follow him constantly. But certain it is that, when the right moment came, he had a group of men around him suited to his purpose, whom he called the apostles—the Twelve Apostles. They went through three stages—discipleship, constant attendance on him for a while, permanent attendance as apostles.

4. ITS EMBRYO CHARACTER. It was the nucleus of the church, though as yet there were no women in it, and the men were being trained for office and were more like children than grown-up people. As far as it goes, it is suited to the life each one has and to the vital relations they sustain to Christ and each other. By and by, under the Spirit's direction, the organism will grow more complex, with its composite membership and its several offices, and become the New Testament church. Even then, organism will be adapted to the life it expresses, and the simplicity of the church will show forth the wisdom of its Founder. They had a treasurer and must have had other divisions of duties. Serving and preparing

for future service—that is what the Twelve are doing from this time on.

5. THE NEW BOND. The tie that bound them was not the organization; rather, the tie was what made the organization possible. The common human life is the bond of natural human brotherhood; the new life in Christ is the bond of the higher brotherhood in him. The disciples had that life by virtue of being disciples; they entered into the new society by virtue of having that life. In him they formed a new brotherhood, with common life, hopes, purposes, destiny. The ligament of life is the bond of this brotherhood. The church is to be composed of those who are born again and are alive with the life of the kingdom; the church is the instrument employed by the King to bring men into the kingdom.

6. THE NEW LAW. He stated the law that is to be regnant, both in the wider kingdom and in the narrower organization within the kingdom, when he said "Follow me." That law is *loyalty* to the King, involving both obedience to him and imitation of him. Not loyalty to truth by itself, nor to humanity, with whom we are bound in the bonds of the natural life, but to him, the person, first, and, in consequence of it and in his power, then to truth and humanity too. The apostles recognized the demand as just and kind; so do we. Being the source of truth, he is able to give us the only devotion to truth that will survive the daily struggle; being Son of Man and center of humanity, "He established within the life

of the world his own, as a new center of gravity and cohesion and he thus made personal loyalty to himself the vital force which was to transform the whole organism of society."

No other teacher can demand this of his followers and keep the respect of mankind. Less than this Jesus cannot demand. A permanent devotion to truth and an abiding enthusiasm for humanity mark his disciples, cultured and ignorant, impulsive and phlegmatic, old and young.

7. THE NEW MOTIVE. The only motive that can make the principle of loyalty steadily operative is the motive of love—love for him and for his. When he called them they at once responded. There was no need to stop and ask themselves whether they should do as he demanded. There was something in them that impelled them to do so and they found in his call just what they most deeply desired. Love had first been kindled by him. The root of it was faith—confidence in him. They saw his goodness and something of his greatness. It laid hold of them and won their faith in him. The root of faith bore the fruit of love. His loveliness and lovingness made them similar. That love was the consummate flower of their hearts. It was a new form of love brought to the world, though it is now the commonplace of the Christian life. Their motive was so strong that, though they knew it would cost them more than they could tell, they followed him.

8. THE NEW VOCATION. It is service. That is the

vocation he came here to fulfil and to that he calls them. He calls himself "minister" and "servant." He calls them "apostles." "Sent," for they shall be sent to serve. Paul (Phil. 2 : 5-11) tells us that Christ had exchanged his place of equality with God for one of service and had been sent to serve God in the field of human life, where we now find him. The apostles are to be sent into the same field of service. While he is training them for it, he will be sending them out on trial trips, now and then. "Man shall have charge of man," as Matheson says, and "man's education is to be the healer of humanity." And so to enter at all upon this vocation is to be animated by this spirit. To be great in it is to be most abundant in its ministry. There is no other way than this.

9. ITS STABILITY. It is a society that will last through all disciplines and warfares and enterprises. It will last because of Him with whom they are vitally connected. Its stability is due to its Founder; his character gave him unwavering confidence; he never felt the sense of weakness; he never saw disparity between his ideals and his conduct; he never made a mistake, never had to repent—his church will last. His choice was wise, for he chose from all social grades and all callings and talents. He gave himself to them, endowing them with his own ideals and purposes, till they believed in him absolutely and unwaveringly and in themselves on his account.

ELEVENTH DAY

THE DAY OF PREACHING FIRST PRINCIPLES: THE SER-
MON ON THE MOUNT*Matt. 5 to 7; Luke 6: 17-26*

I. THE URGENT NEED OF SUCH INSTRUCTION.

(1) *For the New Apostles.* It was to be expected that he would talk much with the Twelve whom he had chosen for the honors and responsibilities of leadership in his kingdom, that he would do so, soon after choosing them, and set them right on all the questions of current discussion and misunderstanding. The office of apostle was so important that he had planned for it from the beginning, had taken time to study each man's fitness for it, and had spent a whole night in prayer before making his choices final. If care must be taken in filling the office, care must be taken in fitting men into the office. Their growth in fitness would depend on their growth in knowledge of the truths, ideals, responsibilities, and duties of those who constitute Christ's kingdom. But at present those men have the false notions of their time, and they must be taught aright. False views prevailed about the Messiah himself and his kingdom, about the law of Moses, which had been supplanted by the traditions of the rabbis, and about personal morality. All the disciples were saturated with those false views. Morality was external rather than internal, inhering in ceremonials rather

than in character. Jesus was constantly training them, and probably went over many of these teachings several times, emphasizing what was needed at a particular moment.

(2) *For the Multitudes.* The multitudes went with him everywhere, scarcely giving him time to sleep. They shared the common misconception, and were not only ignorant, but excited. They supposed that if he were the Messiah at all, he would be the kind of one they had been taught to expect. They were under the domination of the ideas taught by the rabbis, even if now they were under the spell of his personality. To uncoil the bonds of tradition and wrap them around with the robe of truth, to sober their wild imaginations—that was his duty. If Luke's report (6 : 17-26) is an abridged account of the sermon, then Jesus was followed by a great promiscuous crowd, who first went up to the height and followed him down to the level place, between the "Horns of Hattin," where he spoke to them. Matthew only tells of going to that level place.

We notice that in all of the sermon Christ has in view the current errors and evils from which he was trying to win the people, and that each virtue he enjoins is the opposite of some vice, and each truth the opposite of some error then prevalent. We are indebted to these errors and evils, for they called forth from him a most wonderful statement of the principles that are fundamental and vital for all time.

(3) *For the Officials.* Some of them were there

and they had spies working through the crowd. As the Master sat and talked, with the Twelve sitting right at his feet and the excited multitudes ranged all around him, as far as they could hear his voice, he saw the hostile committeemen from Jerusalem, here and there, scowling, whispering, and seeking to destroy the effect of his words. We can easily find in his words a recognition of the influence of those men on the superficial multitude, and we seem to see in him an honest effort to enlighten the officials themselves, or at least to protect his hearers from their baneful influence.

2. WHAT HE SAID. All he talks about in the sermon is the kingdom of God and its subjects, as that is all they have been thinking about for months. But almost all they had thought about it was wrong, and now he will try to set them right.

We can scarcely help seeing two vivid contrasts. One is between Jesus and Moses: the latter went up into the cloud-capped mountain to receive the stern law, amid the thunder and lightnings; Jesus sat on the sunny slope and poured into listening ears the glorious truths that were to complete the laws of Moses. The other contrast is with the officials, who were always consulting what some old rabbi said, while Jesus spoke out of the original sources and was his own authority, vitalizing what he said with his own perfect life and endowing it with conquering power. Now we will hear what he says.

(1) *That the Kingdom Is a Question of Charac-*

ter (5 : 3-12). The Jews thought they were in the kingdom because they were children of Abraham, but Jesus said it would be because they felt their poverty of soul and took a lowly place before God. Here are eight virtues mentioned, and the first is lowliness. The kingdom belongs to the lowly who receive it as God's mercy, not to the lofty, who claim it as their due. The next is the virtue of the mourner, to whom his own and others' needs are a sorrow, and whose happiness consists in the unique experience of having God's comfort, personally bestowed. To be self-satisfied and indifferent is not blessed. The virtue of the meek is that he claims nothing, but gets all—the kingdom of God, the necessary temporal blessings, and the higher values that are in temporal things. The fourth virtue is a quenchless desire for righteousness. The King is righteous; the kingdom is one of righteousness; the subject must have a supreme desire for righteousness, rather than rulership. The people were already scheming for places of power in the splendid temporal kingdom they thought Jesus was about to establish. They will lose, whereas a hunger and thirst for righteousness would put them in harmony with the righteous King, for they will be filled. The merciless are not in the kingdom, but the merciful are. They are like the King; they remember that they have received mercy; they know that a merciful spirit is the occasion for the display of God's mercy; they have a disposition that can be happy. Purity of

heart is another virtue. The Pharisee sought the outward purification of the body, but the heart is of first importance. Impurity of heart is a wide human infirmity. When the heart is pure, there is no film over the spiritual vision and no double vision, but God in Christ is known and made known.

Then there is the virtue of the peacemaker. The peacemaker is at peace and he actively promotes peace. He will be recognized as a child of God, because he is doing what Jesus, "the Prince of Peace," the eternal Son of God, does, and that will bring happiness. Those who are patient and brave in persecution are fortunate if the opposition is from wickedness and is for Christ's sake and not for their badness' sake. They get a firmer grip on their inalienable possession, the kingdom of God; win special rewards, and have noble fellowship with the worthies who have suffered likewise.

Thus the kingdom of God is located within rather than without; is a matter of character rather than circumstances; is the occasion of great happiness; is a harmony with God and men, and a victory over evil. The Pharisees taught differently, and Jesus would rescue the people from their evil teachings.

(2) *That the Subjects Have a Mission to the Outside World* (5 : 13-16). The two figures that describe their mission are that of "light" and that of "salt." As light's mission is to reveal objects, inspire to activity, and heal maladies, the disciples' mission is to reveal men's sins to them, reveal their

King to them, guide them in the path to him, and enspirit them in taking that path. As salt has the double function of an antiseptic, arresting and preventing putrefaction, and a seasoning, fitting food to the taste, so the disciples, in the world, are to check its growing sins and season the world with the grace of righteousness. Had it not been for them, the world would have dropped to pieces in moral disintegration, long ago.

(3) *That They Embody and Complete the Law of Moses* (5 : 17-48). The Pharisees said that Christ destroyed the law. They confused the teaching of their rabbis with Moses. In fact, those teachings had supplanted Moses, and Christ utterly disregarded them, though he never violated the law of Moses. He completed that law, fulfilled it, filled it full. He did it by meeting all its requirements, by taking them, past its regulations, back to the principle from which it came, by taking them past the overt act of disobedience to the wrong thought out of which the act came. He completed Moses. Moses could only say, "Thou shalt not kill, steal, commit adultery," but Jesus says, "Thou shalt not cherish the thought of doing so." The principle of love is underneath the law, and Christ embodies that. The Jews took various oaths by sacred objects, but Jesus says you must make your mere word the trustworthy thing. Moses forbade personal revenge, and Jesus goes farther, and says that no one is to "resist an enemy in the spirit of revenge" nor "re-

fuse to give to a beggar from a selfish motive." The scribes, though not Moses, did not discourage the hatred of one's enemies, but Jesus says they must act toward enemies as the heavenly Father does, and thus be perfect, as he is. The citizen of Christ's kingdom completes the law of Moses by having right thoughts and acting on the principle of love.

(4) *That Their Righteousness Is Real Rather than Dramatic* (6 : 1-18). Three things were regarded by the Pharisees as preeminently righteous deeds—almsgiving, prayer, and fasting. And they were doing them with as much publicity and repetition as possible, merely to win the reward of popular admiration. And they had their reward. But Jesus says these acts should be done solely for the reward of the Father's approval and blessings.

(5) *That They Put Primary Things First and Secondary Things Second* (6 : 19-34). The treasures of earth are not to be surrendered, but subordinated. We find spiritual values on earth and in heaven, and our interest centers on them. Having the spiritual good and the Father's care, we must dismiss unbelieving anxiety, though we must put forth wise energy, even as birds gather food and flowers grow, without worry. To have the kingdom of God and his righteousness is to possess the primary and permanent and to be assured of all secondary and temporal blessings. This is substantially "the Simple Life."

(6) *That They are Brotherly* (7 : 1-6). Remem-

bering their own weaknesses and prompted by the vital principle of brotherhood, they must refrain from censorious condemnation of the faults of others. Summing up all the teachings of the Old Testament in one grand, sweeping principle, they must not only refrain from doing to another what they would not have that other do to them, but aggressively do the good they would like him to do to them.

(7) *That They Have God's Help Always* (7 : 7-23). The help needed to perform all these duties will come from God, because he is their Father. But it will come on two conditions—that they perfectly seek it, for “ask,” “seek,” “knock” are three words to describe complete effort; that they use the help thus gained from their Father in treating their brothers in the right way, as taught in the “Golden Rule.”

Two warnings are given. He knows the ideal life is to be a struggle, and they must strive, even agonize, in entering and continuing it, but God's help is promised. The other warning is that all kinds of false teachers shall seek to turn them away from their course, but they are to be on their guard, apply some simple tests to them, discerning them by their fruits, and be assured that those teachers will receive adequate punishment from God.

(8) *They Are to Be Severely Tested* (7 : 24-29). They will endure the test, not because of any claim, but because they do his will; not because they hear

and appreciate, but because they do what he says. Then they will endure the severest tests.

3. WHAT HE OMITTED. He told them the kind of people who would be in the kingdom, but did not tell them how to enter. He taught that elsewhere, as to Nicodemus—"except a man be born again he cannot see the kingdom of God." Those who were in the kingdom had already been born again, and those who sought to practise its duties would at once find that they sorely needed to be born again. He did not say he was the King, but his very speech and bearing proclaimed him King. He said nothing of the atonement, yet he abundantly taught it elsewhere and it is the understood basis of his kingdom.

He spoke in such contrast with the teachers of the day that the people were awed and subdued by him. The Pharisees made morality consist in keeping mere rules, while he made it the embodiment of principles: the people saw the difference.

TWELFTH DAY

THE DAY OF THE BEGINNING OF PARABLES

Matt. 13; Mark 4; Luke 8

I. A NEW METHOD OF TEACHING. Here we find Jesus changing his method of teaching. Joseph Parker says that in Matthew 13 we enter "the picture gallery of the church." It is probably in the autumn of A. D. 28, about the middle of the great

"Period of Popularity," and the conditions about him are becoming actually critical. He makes two changes—uses a peculiar kind of parable rather than illustrations of all kinds, in general; uses it altogether, rather than occasionally. Those he now uses veil, rather than reveal, his thought, except to those who have been initiated into the secrets or "mysteries" of his truth, or those whose reverent curiosity prompts them to further inquiry. To all others they are confusing and puzzling.

2. THE OLD METHOD. He always used parables, in the general meaning of the term, as all Oriental teachers have always done. A parable is a comparison, and, in using it, the teacher compares what he wants to teach with what the pupil already knows, and thus the formerly unknown becomes well-known. That is the true pedagogy. The word "parable" comes from two Greek words, "ballo" to cast, and "para" along by the side of. It is something cast along by the side of the truth in order to teach it; in other words, a comparison. It may be an object of nature or a story. It is the pictorial method, the artistic rather than the argumentative. It is logical, but concretely and not abstractly logical. Jesus always used that method. His truths clothed themselves in some object of nature or story of life. In his talks, lilies bloomed, birds sang, shepherds moved among confiding flocks, while all the forms of nature and the habits and activities of men were molds into which his teachings ran. The rabbis used par-

ables, but none so simple, so exquisite, so vivid, having such profound meanings, as those he used. It is claimed that at least one-third of all his sayings take the pictorial form—are, in fact, parables, in the general sense. But there came a time when he spoke in parables altogether, and in parables of a peculiar kind.

3. WHY HE CHANGED. The change was required by his circumstances. He was constantly talking to three classes of people—the real disciples; the inquiring, though superficial and untrustworthy, multitudes; the watchful, resourceful, vindictive, purposeful officials and their representatives. The number of the disciples was increasing; the multitudes were very large and very excited; his enemies were more numerous and bold, every day, and were beginning to have some success in poisoning the minds of the multitude against him.

Notice some of the events since the choosing of the Twelve and the Sermon on the Mount—healing the centurion's servant at Capernaum; raising the widow's son at Nain; the message of inquiry from John the Baptist, now in Herod's dungeon, over at the castle of Machærus; the anointing of his feet by the woman who was a sinner; the blasphemous charge of being in league with Beelzebub; the report that he was insane, and the effort of his mother and brothers to get him away from his work.

This constant preaching and healing and combating was telling on him and on his work. His enemies

were listening to every word with the hope of hearing something treasonable or blasphemous. This demanded the change of method. The disciples, especially the Twelve, must be further taught; the inquiries of the multitudes must be met: it must all be said in the presence of his enemies. If he continued to speak truths, in plainness, it would bring the opposition to a too early culmination or lead the masses to a revolution against Rome, with the hope that he would support and head them. As Orientals go to sleep early and awake early, his work always began with the sunrise. That very day, on which he began his parables, illustrates the situation. That was the day on which they brought against him the blasphemous charge of being in league with the prince of the demons; the day when the Pharisees demanded a sign and were treated with stinging, yet truthful, satire; the day when his mother and brothers sought to get him away from his work, because his enemies had actively spread the report that he was insane—all that and then these eight wonderful parables of the kingdom in one day. The pulse of Galilee was feverish and he himself must have been at a high nervous tension.

He now began to speak in parables altogether, and such parables as would puzzle those who sought to do evil, rouse the curiosity of those who would want to inquire into their meaning, and enlighten those who were well enough instructed to see beneath the veil or had opportunity to get his private

explanations afterward. Thus the parables were prudent, retributive, enlightening. He referred to what was beneath the parables as "mysteries of the kingdom," not something that could not be understood, but only understood by the initiated. And he told the apostles that they should understand them because they had been initiated. What he taught about his own Messiahship and his very teachings themselves were mysteries to outsiders, but not to the disciples. As Doctor Rhees says, "Jesus meant to teach the teachable as well as to perplex the critical by these illustrations."

4. WHAT HE TAUGHT IN THE PARABLES OF THE KINGDOM. There are thirty of his parables preserved to us, spoken in groups at three different periods, between this time and his death, a year and a half later. There is, first, this group, about the kingdom as a whole, and preserved mostly in Matthew 13. Then there is the great group of "the Perean Parables," spoken about a year later, over in Perea, and recorded by Luke, in chap. 10 to 17. Lastly, there are the final parables of Judgment, spoken during his last days. We are interested in the group he spoke that first day, because they are a revelation of this current mood and of the current situation, as well as a transcript of his abiding thought. Matthew gives seven and Mark one. There is history in these parables, and biography too. As to his kingdom, he says—

(1) *That It Will Meet with Different Kinds of*

Reception. "The Sower" (13 : 1-8, 18-23). To the inquiring disciples he explained it, while his enemies went away, puzzling their brains over it. Four kinds of hearers, like four kinds of soil, receive its seeds of truth. Dr. Bruce's happy characterization of these classes will be quoted: *a.* "The spiritually dull." Like the beaten-down path through the field, he is not in contact with the seed, imparts no stimulus to it, does not hold to it when the enemy snatches it away. *b.* "The inconsiderately impulsive." As the thin layer of soil on a rock is quickly warmed and soon starts the seed growing, so some will appropriate the promise, without sense of sin or desire for pardon or room for the root of conviction. When the superficial joy fades, a flinty heart remains. *c.* "The preoccupied hearer." Thorns of the soul held previous possession—not the world, but "the cares of this world"; not riches, but "the deceitfulness of riches"; not other things, but "the lust of other things," whether he be poor or rich. *d.* The undivided hearer—not hardened, not superficial, not divided. The fruit will vary with capacity and culture and care.

(2) *That It Will Find Evil Growing Within Its Borders, Side by Side With the Good.* "The Wheat and Tares" (13 : 24-30, 36-43). As an enemy sometimes sows tares in a field, already sown with wheat, that grow up and look like the wheat, so evil has been sown in the world, where Christ's kingdom is struggling and Christ is longing for mastery. He does

not, by force, destroy evil men and enterprises at once, because the good are interrelated with them; distinctions are not easily made; the good will be all the nobler for the struggle with evil. If the evil cannot at once be killed, the good can be steadily cultivated.

(3) *That It Itself Will Grow.* "Parable of the Seed" (Mark 4 : 26-29). Two facts stand out about its growing. First, its growth is spontaneous, because from sources of life within, even as seed, when once planted, will grow of itself, and the farmer can go on sleeping and rising, without further thought about it. Next, it is by stages, even as wheat grows through its periods. It is gradual, yet there are epochs in its history. Its power is not all to be unfolded at once, but that power grows greater with time.

(4) *That It Will Grow Extensively.* "The Mustard Seed" (13 : 31, 32). Its beginnings are small, but it is a seed and therefore has life. Its growth will be beyond comparison. It has the attractive power of life itself, as it draws men to its shelter and its activities. That is the way it started in Palestine, in Europe, in America, in China, in Burma and everywhere else. That is the way it still grows.

(5) *That It Will Grow Intensively.* "The Leaven" (13 : 33). As the leaven, or yeast, permeates the large mass of meal, so shall the truths of the kingdom permeate this world, great in its extent and

needs. They must be applied to, must penetrate, master and communicate their own quality to the world, thereby transforming it, as the leaven transforms the meal. The kingdom must not fear, nor conform to, the world, but must make the world fear and conform to it.

(6) *That to be in the Kingdom of Heaven is the Greatest Earthly Blessing.* The "Hidden Treasure" (13 : 44) and the "Precious Pearl" (13 : 45, 46) teach that. They had no vaults in those days, and men often hid their treasure in the ground. "The point of the parable is that the kingdom of heaven outweighs in value all else, and that the man who understands this will with pleasure part with all." The pearl merchant was seeking the best, and, finding it, was willing to give up all that was necessary to secure it. Seeking the best things in life, we find them when we find the kingdom of heaven, and must subordinate all things to it.

(7) *That It Will Attract Bad Men, Hypocrites and Impostors,* who will find it desirable to take advantage of it, for selfish or vicious purposes, as a drag-net catches all kinds of fish, bad as well as good (13 : 47-50). The better it is, the more it will attract hypocrites. But the kingdom will triumph and in the end the bad will suffer, as spiritual miseries are inflicted on them.

It was natural that, at the end of the parables and their explanation, he should ask if they understood what he had taught, and that he should imply that,

if they, untrained as they were, understood it, the trained scribes ought to understand it a great deal better. But they did not. A new era in his work will soon begin.

THIRTEENTH DAY

THE DAY OF THE FIRST POPULAR DEFECTION

Matt. 14; Mark 6; Luke 9: 10-17; John 6

I. THE TIME AND PLACE. The Scriptures, above referred to, tell of the feeding of the five thousand at the northeast corner of the Sea of Galilee, and in the vicinity of the little town of Bethsaida, not the Bethsaida of Andrew and Peter, for that was on the opposite side of the sea. It was on that occasion that the period of popularity reached its crisis and the defection began, which was finished the next day over in Capernaum. From that day, his activities were devoted to the training of the Twelve and preparing them for the greatest crisis of all, only one year in the future.

It seems clear that it was about the time of the Passover of April, A. D. 29, and perhaps six months after the events of our last lesson. Assuming that the beginning of his exclusively parabolic teaching was in the autumn of A. D. 28, we find such intervening events as stilling the tempest on the lake; healing the two Gadarene demoniacs; journeys over the various parts of Galilee, with teachings and

healings; sending out the Twelve, by twos, to assist him in his urgent work and to receive training for their future mission; the death of John the Baptist and the consequent discussion of him and Christ everywhere. Excitement is widespread and intense. The air is electric. A storm is coming. That storm we are now observing and studying.

2. THE CAUSES. (1) *The Opposition of the Rulers is Becoming More Effective.* It is a personal war; it is a religious war, waged, as they believe, for themselves, the people, and their God. That is the way they have felt from the beginning and they have never had a moment's thought of relaxing their efforts till they win a victory.

As a personal war, they declared it, in their hearts and among themselves, that day he cleansed the temple at Jerusalem. He wounded their pride, offended their prejudices, and weakened their power, by interfering with their income, damaging their standing with the people and revealing their annoying impotence to themselves. It was a fight for life and they were in it for life.

As a religious war they declared it that same day, as they saw his unauthorized and aggravating course, in violation of the great "system" of customs and traditions which they regarded as divine. They thought they were doing God's service in suppressing this pretender. They could not see how he could be the Messiah, or even a forerunner, as so many seemed to take him to be. As they saw it,

his humble origin; the place where he was reared; the kind of company he kept, for they complained that he associated with "publicans and sinners"; the kind of men he chose for his intimate associates, men without culture, and some of them men of bad repute, as Matthew the publican and Simon the Zealot; his disregard of the traditions of their rabbis; his strange, ridiculous ideas about the kingdom, so different from theirs; his mysterious allusions to himself, implying a conceit which ranked him above Moses and all the other national worthies—all these things were fatally against him, stamping him an enemy to God and man.

Moreover, he attacked them and he aggravated and incensed them by speaking his puzzling parables on their account, by sending out his illiterate and unlicensed followers to preach and work miracles, by vehemently denouncing them in terrible terms, even more fiercely than John did. They hated him religiously.

All the leaders of all the sects united in this one thing—Pharisees, whose hypocrisy he exposed; Sadducees, whose aristocratic and conceited luxury was enraged at him for introducing disturbing ideas and taking the part of the unfortunate; Herodians, who were merely politicians and resented any popular excitement; scribes and lawyers, professional teachers, who hated such plebeian rivals and viewed with wrath the lessening of their authority and privileges. They worked together and finally got the tide

of popular feeling turned. After John's death, just before the day we are studying, they grew bolder and more hopeful. They probably expected to enlist Herod's help in destroying John's great friend. John was a popular idol, and when Herod killed him without raising a popular outcry, the leaders must have felt new confidence in being able to treat Jesus in the same way. They had feared the enthusiastic multitudes, but now they took up more hopefully the task of cooling their fever. Their work was having a cumulative power.

(2) *The Mood of the Multitudes Becoming Dangerous.* It is a mingled mood—continued admiration for him, because of his remarkable works; additional excitement, due to the preaching of the Twelve; the fear and the wonder aroused by the death of John; disappointment with Jesus because he did not preach and lead a victorious kingdom and because they could not use him; fear of their rulers, whose insidious poison was maddening all their emotions. That poison is putting fever into their blood. Their mood will reach a climax soon.

3. THE EVENTS OF THE DAY. (1) *His Privacy Interrupted.* He sought privacy with his disciples, over on the northeast coast of the sea, in the quiet mountain region. They needed it. They had just come back from their first preaching tour, flushed with victory, and they needed sobering instruction and reaction from their nervous strain. He needed it, for he was wearied from constant giving out and mind and

body demanded rest. He was pained at the superficial excitement of the people, and would leave them to themselves for a while. He knew what was coming and would spend awhile in communion with his Father and in fellowship with those who loved him best, before starting on the new stage of his career. He had heard of the death of John and his sad thoughts needed privacy. He knew that Herod was inquiring about him and might seek to treat him as he did John, and retirement was prudent. He knew that the Pharisees would take new hope from John's death and renew their efforts, and he would foil them for a short season. So they have quietly gone around the lake to the retired spot selected.

But some one had seen them going, and the multitudes were soon seeking him. The throngs that were spending their time following him were augmented by the thousands of pilgrims on their way to the Passover, at Jerusalem, who were full of a palpitating curiosity to see Jesus, hear his words and, most of all, witness his miracles. Most of them were simply excited by the "signs which he did," as John says, and hoped he would at last make himself the national Deliverer they had dreamed of. So eager were they, that when he looked out from the slope of the hill he saw them coming in boats from as far as Tiberias, and many walking around the upper end of the sea—"five thousand men, besides women and children." His privacy was at an end.

(2) *His Kindness Called Forth.* When he saw them he "had compassion on them," which means that he felt all they felt. He saw they were as sheep not having a shepherd, the prey of designing leaders, of their own false notions about the Messiah, of their own superficial emotions. Then he entered into their state, felt their lostness, woes, waywardness, weakness. His desire to rest was not so strong as his desire to help, and he came forth from his retreat. His compassion was sensitive, taking in their whole condition in detail; it was sensible, ministering to them in wise ways. He did three things: There were many sick people—he healed them; they were a shepherdless flock—he taught them; they grew hungry—he fed them.

(3) *His Wisdom Revealed.* It was wise to heal and teach and feed them. It was consummately wise, the way he did it. In feeding them he discloses to us five great laws of work in the kingdom. (a) He uses the disciples in discovering the supplies they had on hand, organizing the crowds into companies, and then serving them—the law of *co-operation*. (b) He began with what they had—the law of *continuity*, as Phillips Brooks has so happily phrased it. (c) He did it in systematic fashion—the law of *order*. (d) He gave thanks—the law of *thanksgiving*—in recognizing the source of all supplies. (e) He allowed nothing to be wasted—the law of *parsimony*, as the scientists would say.

(4) *Their Temper Tested.* He saw that their motives and hopes were purely temporal, fixed on things that are external, as ministry to the body or to the desire for power. Jesus not only designed to feed them, but to test them and distinguish the selfish and worldly from the genuine—those who would argue that, because he could give bread to the hungry, he could give liberty and power to the nation, from those who could see that, because he could feed hungry mouths, he could satisfy hungry hearts. Jesus had come to the time when he owed it to them to dash their hopes or confirm them. The occasion and the miracle were suited to the purpose. The test succeeded. They at once said: "This man can lead us in a revolution against Rome and restore our nation to its supremacy. He who can draw such throngs after him can command the loyalty of the people; he who can feed us thus can keep the commissary supplied. Hurrah for the king, the long-promised Son of David!" They had argued the wrong way and they tried to compel him to accept the office.

(5) *Their Purpose Rebuked.* It was a distinct rebuff when he quickly sent his disciples away in a boat to Capernaum, "constraining," even compelling them to get away from the evil contagion, and he himself slipped out of the crowd and went up into the mountain alone. They probably felt it, but did not entirely turn against him till the next day, over in Capernaum.

(6) *Their Motives Uncovered.* It was the next day. He saw that he could lead them no farther in the truth; that they saw in the bread a "sign" only of "more bread" and temporal power, instead of the sign of bread for the soul and spiritual power; that they were hopelessly carnal as yet. He owed it to himself, to his true disciples and to the false, to put an end to the farce. And he did it. He did it by telling them that they needed bread for the soul, that he brought that bread down to them from heaven, that, in fact, he *was* that bread.

(7) *Their Discipleship Ended.* They suddenly saw that he was not the Messiah they wanted, and turned against him completely, some of them joining his enemies in opposing him, some sinking back into the stolid life of the past, some to brood over it all, and finally believe on him. The Twelve clung to him with added attachment, especially when they felt the pathos of his disappointment with the multitudes. The parable of the Sower had been illustrated. The multitudes were the stony-ground hearers.

IV

PERIOD OF DECLINING POPULARITY

A. In the North. B. In the South. C. The last week.

A. In the North. April A. D. 29 to October A. D. 29.

72. Withdrawal into the North. Matt. 15 : 21 ; Mark 7 : 24 ; John 7 : 1.
73. Heals Syro-Phœnician's daughter. Matt. 15 : 22-28 ; Mark 7 : 25-30.
74. Returns through Decapolis. Matt. 15 : 29-31 ; Mark 7 : 31-37.
75. Feeds four thousand. Matt. 15 : 32-39 ; Mark 8 : 1-9.
76. Trouble with his enemies about a sign. Matt. 16 : 1-12 ; Mark 8 : 10-21.
77. Heals a blind man. Mark 8 : 22-26.
78. Another journey North. Matt. 16 : 13 ; Mark 8 : 27.
79. Peter's great confession. Matt. 16 : 13-20 ; Mark 8 : 27-30 ; Luke 9 : 18-21.
80. He foretells his death and resurrection. Matt. 16 : 21-28 ; Mark 8 : 31 to 9 : 1 ; Luke 9 : 22-27.
81. The Transfiguration. Matt. 17 : 1-13 ; Mark 9 : 2-13 ; Luke 9 : 28-36.
82. The demoniac boy. Matt. 17 : 14-20 ; Mark 9 : 14-29 ; Luke 9 : 37-43.
83. Private return to Galilee. Mark 9 : 30.
84. He again foretells death and resurrection. Matt. 17 : 22, 23 ; Mark 9 : 30-32 ; Luke 9 : 43-45.
85. Pays temple tax at Capernaum. Matt. 17 : 24-27.
86. Enjoins humility and forgiveness. Matt. 18 ; Mark 9 : 33-50 ; Luke 9 : 46-50.
87. Requires supreme submission to him. Matt. 8 : 19-22 ; Luke 9 : 57-62.
88. Chided by his brothers. John 7 : 2-9.
89. Goes privately to the feast. John 7 : 10 ; Luke 9 : 51-56.

FOURTEENTH DAY

THE DAY OF FLIGHT INTO GENTILE TERRITORY

Matt. 15 : 1-28 ; Mark 7 : 1-30

1. LOST POPULARITY. The bubble of popular enthusiasm had burst. To Jesus it must have been both a relief and a sorrow—relief, that the people were disillusioned, that the apostles had borne the strain so well, and that he could now devote himself to more substantial work; sorrow, that evil seemed on the increase and souls were being led astray. He must have felt lonely. Even before this, as Matheson says, “He felt alone amid the crowd, because the ideal of the crowd was miles distant from his ideal. There is no loneliness like the separation in sympathy—the solitude of the soul.” He had been feeling this, and now it is like starting life anew.

2. THE NEW INVENTORY. Of the thousands who followed him many miles and proclaimed their devotion every day, twelve are all he can now call his own. That is what eighteen months of the most promising work yield him. And even one of the Twelve is a traitor already, and Jesus knew it; he had frankly told them, without identifying the man, that one of them had a devil’s spirit in him. This he did, in order to stimulate each one to wholesome self-examination and self-distrust and in order

to awaken the guilty one to repentance. The strange character and career of Judas will come up for study in a later lesson, and we can only stop now to note that Jesus knew him, but treated him as a true disciple.

These Twelve do not quite complete the inventory, for in many homes in Judea and Galilee his name was a household word and he was cherished as a benefactor whom no tongue of malice could discredit, and among those thoughtless thousands who turned away from him at Capernaum were many who would, in days to come, remember him and find him their Lord and Saviour. He knew that, and his hope fed on the prospect. But now there are only the Twelve with him as he starts on another stage of work.

3. THE NEW TASK. We have taken notice of the three processes, going on steadily through all the Galilean ministry—his increasing revelation of himself, the increasing opposition of his enemies, and the completer training of the apostles. From this time on his most important and profitable work will lie in training the Twelve. He will devote his time chiefly to that, and only incidentally to the old work of teaching, preaching, and working miracles. He must train them as fast as possible.

They need his special, undivided care just now. The world is in confusion, their brains are in a whirl, and he alone seems entirely trustworthy to them. Their views about his kingdom and the Jewish nation

are scarcely less crude, or more spiritual, than those of the multitude, yet they trust him as those do not. The break between Jesus and the multitude distressed and disappointed them, but still they knew he could be trusted. The death of John the Baptist must have tested them severely. They knew Jesus loved and respected John and felt indebted to the eagle-spirited forerunner, and they could not well understand how he could neglect him and leave him in prison to suffer a brutal martyrdom because he did his duty bravely. Still they knew that there were some deep reasons for his conduct and that he could be implicitly trusted. They were simple-hearted and single-hearted; they had no other one to go to; they knew that he had power to bestow life on them. Their confession of their faith in him—"to whom else shall we go? Thou hast the words of eternal life"—must have cheered him greatly. They had been faithful in severe tests that left them with nothing but their confidence in him, and they needed the strength that would come from his undivided attention to them. They clung to his matchless personality and now must be brought further under its spell. They are ignorant and need teaching. They must get more knowledge of him, his kingdom, his plans, his Father. He holds them and must meet their growing demands. His personal teaching, his further works of power, his incomparable skill in exposing error and malice, will all bind them closer to him.

4. THE NEW TERRITORY. From this time he avoids familiar scenes and goes as much as possible into strange places, usually among the Gentiles. We perceive three reasons for that. The opposition of the rulers is growing more bold and confident, since they succeeded in turning away the masses from him. Herod seems to have designs against him, and prudence requires withdrawal into territory that will at least be neutral. The disciples need a care which he cannot give them, amid such distractions and dangers as he would now find anywhere in Galilee. He withdraws into Gentile territory, and for the next few months will be moving about, occasionally touching Jewish lands, but only quickly, and usually to be received with coldness and hostility.

5. THE NEW ATTACK. It appears to have been after the time of the collapse of the popular enthusiasm and before his withdrawal from Galilee. It was made by emissaries from Jerusalem, who took advantage of the situation to drive their old charge home with new force and fury—the same old charge that had been made again and again, that he despised the traditions of the rabbis. Only one specification was given, eating without washing the hands. It was not a question of cleanliness that was raised, but of ceremonial. His reply was that their traditions led them to violate the law of God, had made them hypocritical and formal rather than real and hearty, had led them to violate law by mere trick of words. Then he uttered the principle that the state

of the heart is the all-important matter. They had often brought two other specific charges, about fasting and the Sabbath. He taught that there was no good in fasting except as it enabled one to fix his thoughts in self-abasement on God, rather than upon his fellow-men, whose admiration he might win by his seeming goodness. He did works of mercy on the Sabbath, and when they complained he taught that he was not violating the law of Moses, though he might be violating their petty regulations; that even if he were, he was Lord of the Sabbath Day and could use it in the interest of man, in any way he saw fit. That enraged them more. To this new attack he replies, making the heart the seat of the motives, and thus he sets free all who are bound by senseless ceremony. It is indeed proclaiming liberty to the captive.

6. THE NEW TOUCH WITH HUMANITY. It is up in the Gentile lands of Tyre and Sidon, along the prosperous seashore. It was the first time he was ever outside of the general Jewish territory, so far as we know. It has been conjectured that he had gone into the distant East, in his growing youth, to study their system of faith and philosophy, but it is only a conjecture, with very little in its favor. He had seen foreigners passing through Palestine, but now he is among foreign people and institutions and customs, though they spoke a language similar to his own, and, along the borders, must have spoken in his own tongue.

They had different ideals, mostly those of pleasure and self-gratification, yet they showed a quick appreciation of his worth, untrammelled by cruel forms. It gave him pleasure and it gave him hope for the salvation of mankind. The Gentiles offered a far more encouraging field for the gospel than the Jews, and the question arises, Why did he not devote himself to them entirely from this time? His gospel was for them, but his personal mission was to the Jews, and the gospel must reach them through the Jews. Loyalty to his Father's will keeps him with the latter. Besides, to change now would be interpreted to mean resentment against his own people. As Dawson says, "The more bitterly the Pharisees were opposed to him, the more necessary did it seem to affirm his claims in Jerusalem, which was the very citadel of Pharisaism." It was a valuable experience to him, and he seemed after that to find special pleasure in thinking of the Gentiles.

7. THE NEW RECRUIT. It was a woman, and she was a Syro-Phœnician, a mixture of Syrian, Phœnician, and Canaanite bloods. She evidently became a personal follower, because she had the faith of the faithful when she asked him to cure her daughter, possessed of a devil. Jesus was not up there to work, only to rest and teach his disciples. His personal mission was not to the Gentiles, but to the Jews. To change his mission would be disloyalty to his Father and his plan. Miracles were an inseparable part of his mission. To work a miracle up among the Gen-

tiles is to open his mission among them, and that he cannot do. He cannot do it, unless she shows a faith like that which Abraham had, which would constitute her a Jew in the real, though not in the outward, sense. He is so anxious to bless her, that he seeks, by a very severe, and seemingly unkind, method, to develop her faith so as to be able to classify her as a spiritual Jew. He succeeds. Her faith rises to the sublime. It is a lowly faith, as she is willing to be called a dog as compared with the Jews. It is intelligent, for it constructs a resistless argument, thus: "If I am a little house-dog, then you must give me a blessing, for two reasons: those little dogs are always fed with crumbs from the table; the master owns them and therefore ought to take care of them." It is mighty and prevails. It wins his praise. Here is a new recruit, who will never forget him, a type of many more yet to be won.

8. THE NEW TEACHING. The effect of his experiences in Gentile territory will be seen in his bearing and his teaching. Here we get glimpses of the truth, afterward expanded by Paul, that he is not the true Jew who is simply one in blood and ceremonial, but in his spirit, whether he has Jewish blood in his veins or not. He brings away a fine appreciation of the Gentile spirit. He will often have them in mind, and will say, "If the mighty works that have been done in Capernaum had been done in Tyre and Sidon, they would have repented long ago." In some of his

parables of judgment upon the Jews, he will allude hopefully to the Gentiles. He thinks of their capacity for salvation, and in his preaching he will set forth the large love of God for mankind, as such. The journey has benefited both him and the disciples.

FIFTEENTH DAY

THE DAY OF THE FORETASTE OF GLORY

Matt. 16 : 13 to 17 : 20 ; Mark 8 : 10 to 9 : 29 ; Luke 9 : 18-43

I. THE TIME AND PLACE. It was probably in the early autumn of A. D. 29, not long before the feast of Tabernacles, which occurred that year October 11, as nearly as we can estimate it. This was his second and last journey to the north of Jewish territory. He went away, not to work miracles nor to teach the people, but to have a quiet time, instructing his disciples and enjoying their grateful company.

Twenty-five miles north of the Sea of Galilee he led them, till they were under the shadow of Mt. Hermon, the only snow-clad summit near Palestine. There they entered a new civilization, Roman instead of Hebrew. The city of Cæsarea Philippi, rebuilt by Philip the tetrarch, and named for himself and Cæsar Augustus, lay at the foot of the mountain, reaching, by splendid villas, far up the terraced side and crowned by a splendid castle on the heights. Nature worship was provided for, in a famous

grotto, dedicated to the god Pan, and in a white marble temple erected in honor of Augustus Cæsar. Picturesque beauty, kindly quiet, and encouraging safety awaited them in that region.

There, on the summit of the mountain, a most marvelous experience was given to him and three of his apostles, an experience whose full meaning could be understood only by them. And yet it has been written down for our instruction. It was vitally related to the experiences through which he and they had been passing for months, and especially since they started on this northward journey. In fact, in the words of another, it was "the final sequence in a chain of causes."

2. THE NATURE OF HIS EXPERIENCE. The glory of Jesus was his character, which had been growing, without blemish, into its perfections. That glory was partially visible to all who had eyes to see. As John said, "And we beheld his glory, glory as of the only begotten of the Father, full of grace and truth." Men who heard or saw him felt that there was a beauty and a splendor in him entirely unusual, and they paid him the tribute of ardent admiration or extreme dislike. But that glory of his inner character could not have the satisfaction of a perfect expression of itself, owing to two obscuring limitations—that of the body and that of the environment. Had he possessed a body capable of raying forth all the splendors within him, and had he lived in an environment with glories corresponding to his own,

then such experiences would have been normal and common.

On Mt. Hermon, God made it possible for the glory, pent up within him, to stream forth, in its appropriate purity and beauty. He did it by removing those two limitations, by giving the inner spirit power to shine through the body and by constructing for Jesus a temporary environment of glory that would meet and match the glory shining out from his person. It was moral light from within, breaking into physical manifestation on his body, as the invisible electricity breaks into view on the carbon point. God let down a bit of heaven, as an environment for Jesus: the light itself, the heavenly visitors, God himself, whose presence was indicated in the symbolic cloud and in the reassuring voice. It was done when this bit of heaven could be substituted for the earthly environment most completely—at night, when earthly objects are shut from the gaze; on the mountain, where all sounds are silenced and the rare and lofty air brings elation to the spirit; in the presence of the few who would be most nearly in sympathy with the scene. This was the experience he was allowed to have, at the moment when he needed it, and the disciples needed to witness it.

3. THE NEED OF IT. (1) *He Needed It*. He had been having depressing experiences, till two heavy thoughts filled his mind, one about himself, one about his disciples. His treatment by the people was severe, for they had been adding insult to injury.

After the journey into the regions of Tyre and Sidon, he swung back and touched Galilee again, only to find coldness and to hasten away on this trip. That wounded him. On his way, while still in Jewish territory, and, prompted by sympathy, he healed a blind man, and that brought on a fierce assault from the Pharisees, who demanded that he show his credentials and give some "sign" that he was authorized to do such things. They were unusually bold and, in their confidence, he saw that they had popular reenforcement. It wounded him to see that and to have to rebuke them in such a stern way as he did. He learned also that the people who once thought of him as a Messiah and king were now thinking of him only as a prophet, some one of the old prophets come to life. That also wounded him. He had depressing memories.

Such depressing anticipations too! He has been rejected in Galilee; he will be rejected in Jerusalem, at the next Passover. He has been cast out; he will be killed. He could not think of the past or the present, of himself, of the disciples or of the people, without thinking of the tragedy coming on. He has known it, but now it is so near, so awful, he cannot help thinking of it every moment. The very idea is crushing, that the people, whom God organized into a nation, taught, trained, and protected, for the one purpose of welcoming him, had not only rejected him, through their officers and religious leaders, but had deliberately de-

cided, and planned, to kill him! He is truly becoming the "man of sorrows." His face takes on the lines of his care and the disciples themselves must have felt the gloom of his spirit, even before he told them he was to die.

The other depressing thought was about his disciples. They had been growing as they saw his works, yielded to the influence of his personal character, and received his constant and gracious instructions. But their very growth brought him new anxiety, for it meant that he must now tell them the secret he had been anxious to share with them for a long time, but had only now found them ready to receive. Their very confidence in him gave him deep concern, for it was the only bond that bound them to him—their notions being almost as crude and wrong as the notions of the populace. Only one thing was clear to them—that he was to be trusted. He tries to enlighten them, but after they have made the wonderful confession they are still shockingly ignorant. Because they have made some growth and because he is endeavoring to get them ready for the trying future, they are now to have a new experience, and enter on a new stage in their growth. That adds to his anxiety.

The new work he is doing for them is depressing. It is breaking sad news to them about his death; imposing on them the new law of self-sacrifice and cross-bearing; charging them with the new mission of making known the conditions of salvation to men.

The great confession that Peter made for them all, just six days before the Transfiguration, was grateful to him, but it was the signal that he must tell them all these sad, disappointing things.

Those six days were probably spent in talking with them about the necessary connection between his death and his work as Messiah. They cannot understand it and that adds to his gloom. He saw great possibilities, but also great weaknesses and inconsistencies, in them. Though Peter was rock, he was like sand; though the Father in heaven was speaking in his confession, Satan's voice was in his rebuke of his Master. And all were weak. Though they confessed him as the Messiah, he knew they saw in him a wrong sort of Messiah and forbade their speaking of him, till they could speak more accurately. Yes, Jesus needed that experience.

(2) *They Needed to Witness the Transfiguration.* They were at a crisis and were in peril. There was the crisis that comes from new insight and knowledge. Jesus asked them what the people in general and what they themselves, thought of him, partly because he wanted their sympathy, but chiefly because he wanted them to crystallize their own convictions by expressing them. Their reply brought him three items of information—that the people were not now considering him a king, but an old prophet risen from the dead; that his many-sidedness was reflected in the popular estimates of him, for his rebukes reminded them of Elijah and John, his tender-

ness suggested Jeremiah, while his pictorial method reminded them of Daniel and Ezekiel, thus showing that he comprehended them all in his person; that the apostles had risen to a new conception of him, though not the highest. They said he was not only a prophet but the Christ, God's son. But still they had never imagined that he must be rejected. What Peter said was substantially what Philip said to Nathanael, and what Peter had confessed, when the multitudes left Jesus at Capernaum, but there was a fuller and a truer content in the statement now.

The crisis that came from new honors. He lovingly told them their convictions came from God and that, because he embodied such faith and confidence, Peter, whose character was crystallizing into rock, should be the first stone to be laid in the spiritual structure which he now for the first time mentions, his church. Peter afterwards speaks of the temple made of living stones, into which we are all built, but he was the first stone. Christ builds with persons and he put the right persons into the foundation.

The crisis of new responsibilities. Their rabbis held the keys, the power to prohibit and permit. The apostles, through Peter, were given the power to make known the conditions of entrance into the kingdom, with the assurance that the faithful discharge of that duty would receive heaven's approval.

The crisis that comes from shocking truths. By

his acts, he had contradicted all their ideas, and yet they clung to him. When he tells them that suffering, persecution, and death are not only inevitable, but necessary to his success, it almost kills them. Two things saved them—their devotion to him and his assurance that it would not be all—that something else will follow. He had not dared say this sooner. He dreads to say it now. But he must. Peter's rebuke was impudent. It was the echo of the voice of the tempter, in the wilderness, who sought to ruin him by offering him the allegiance of the world, without winning it by sacrifice and the cross.

The crisis from new hardships. He not only disclosed the cross awaiting him, but a cross for them as well. They had thought he would give his followers ease and luxury, but he says they must deny themselves what is wrong, give themselves to what is right, at any cost, even to the point of self-sacrifice and courageously follow him everywhere and always. It is not only to give up sin for Christ, but give up self to Christ.

4. THE SIGNIFICANCE OF THE TRANSFIGURATION.

(1) *To Him.* The presence of Moses and Elijah assured him that, though the rulers rejected him, he was carrying out the ideals and finishing the work of the men who most truly built the nation, the law-giver and the prophet; that he was thus received by the true Israel, though rejected by the false; that his death was approved by the law and the prophets as

the means of reigning over them ; that heaven, from which they came, understood, and sympathized with, the mystery of his sufferings. This cheered him.

The presence of his Father, as shown by the cloud and the voice, expressed God's love and approval, as on two other critical occasions God spoke in an audible voice. The voice gave him authority and expressed Fatherly love. This composed his troubled soul.

The glory itself meant to Jesus that whatever might happen to him, truth and righteousness and love were embodied within him, and that that of which this was only a foretaste belonged to him. He had known that glory in the past ; he is to know it again.

(2) *To the Disciples.* They saw that his character, and not his circumstances, constituted his true majesty ; that his authority was supreme, since it was affirmed by the voice of God ; that there was a purpose in his death, and it was an achievement rather than a fatality, since that was the sole theme of the conversation between him and the heavenly visitors ; that all such joyous experiences equip them to minister to others, for there were troubled people at the foot of the mountain, awaiting their sympathetic and heavenly help.

IV

PERIOD OF DECLINING POPULARITY

Continued

B. In the South. October A. D. 29 to March 31, A. D. 30.

90. At the feast of Tabernacles. John 7 : 11-52.
91. Claims to be the Light of the world. John 8 : 12-20.
92. His relation to God. John 8 : 21-30.
93. Teachings on true freedom. John 8 : 31-59.
94. The blind man healed. John 9 : 1-41.
95. Discourse about the Good Shepherd. John 10 : 1-21.
96. The Seventy sent forth. Luke 10 : 1-24.
97. The Good Samaritan. Luke 10 : 25-37.
98. In the home of Mary and Martha. Luke 10 : 38-42.
99. Teachings about prayer. Luke 11 : 1-13.
100. The blasphemous accusation. Luke 11 : 14-36.
101. At breakfast with a Pharisee. Luke 11 : 37-54.
102. Warnings and instructions. Luke 12.
103. The necessity of repentance. Luke 13 : 1-9.
104. The woman healed on the Sabbath. Luke 13 : 10-21.
105. Asked whether few are saved. Luke 13 : 22-30.
106. Warned against Herod. Luke 13 : 31-34.
107. At the feast of Dedication. John 10 : 22-42.
108. At a chief Pharisee's table. Luke 14 : 1-24.
109. Discourse on Counting the Cost. Luke 14 : 25-35.
110. Three parables about lost things. Luke 15.
111. Two parables about wealth. Luke 16.
112. Forgiveness and faith. Luke 17 : 1-10.
113. The raising of Lazarus. John 11 : 1-46.
114. The Sanhedrin plot his death. John 11 : 47-53.
115. He withdraws to Ephraim. John 11 : 54.
116. He heals ten lepers. Luke 17 : 11-19.
117. The coming Messianic reign. Luke 17 : 20-37.

- 118. The importunate widow. Luke 18 : 1-8.
- 119. The Pharisee and Publican. Luke 18 : 9-14.
- 120. Teaching concerning divorce. Matt. 19 : 1-12 ; Mark 10 : 1-12.
- 121. Blessing little children. Matt. 19 : 13-15 ; Mark 10 : 13-16 ; Luke 18 : 15-17.
- 122. Rich young ruler and riches. Matt. 19 : 16 to 20 : 16 ; Mark 10 : 17-31 ; Luke 18 : 18-30.
- 123. He foretells his crucifixion. Matt. 20 : 17-19 ; Mark 10 : 32-34 ; Luke 18 : 31-34.
- 124. Ambition of James and John. Matt. 20 : 20-28 ; Mark 10 : 35-45.
- 125. Two blind men near Jericho. Matt. 20 : 29-34 ; Mark 10 : 46-52 ; Luke 18 : 35-43.
- 126. He visits Zaccheus. Luke 19 : 1-10.
- 127. Parable of the Pounds. Luke 19 : 11-27.
- 128. He reaches Jerusalem, Friday, March 31, A. D. 30. Luke 19 : 28 ; John 11 : 55 to 12 : 1.

SIXTEENTH DAY

THE DAY OF THE FIRST OFFICIAL ATTEMPT ON HIS LIFE

Luke 9 : 51-56 ; John 7 : 10-36

It was in Jerusalem, at the feast of Tabernacles, October, A. D. 29. That was the annual thanksgiving festival, when the people lived in tabernacles or tents for seven days, in memory of the hardships of their tent life in the wilderness and in grateful recognition of the completion of their harvest. It was not long after the Transfiguration, and we must glance backward to see the meaning of the intermediate events as they are reflected in him. The Transfiguration may be taken as "the sublime preface to the closing scenes," the preparation for six months more of varied and costly work.

I. HIS NEW CRISIS. After returning from Cæsarea Philippi, he was to find no place ready to receive him; in fact, there was no place that would not be apt to reject him. Jerusalem led in rejecting him the first year of his ministry and was ready to repeat the rejection; Nazareth followed, in brutal fashion; then in a district on the seashore, the whole population besought him to leave; now all Galilee was indifferent or scornful toward him, especially Capernaum and Bethsaida; even Samaria had been

infected with the virus of hostility. At first, the officials alone opposed him; now the populace, whom he used to fall back on, are no more with him; Herod too, after his success in suppressing John, plans to make way with John's friend. His very own disciples have, as yet, failed to enter into his inner fellowship.

The mood of the people was not neutral, as a rule. The Pharisees had been industrious in sowing the seeds of hate during his absence. In the estimation of the people he had failed as a leader, and their disappointment was severe. Whether from lack of decision or judgment, or of unscrupulous daring, he had failed, as they saw it. Reversed love is the fiercest hatred, and a disappointed friend often becomes a cruel enemy. Into such an environment Jesus came when he turned southward from Cæsarea Philippi. He has had the thought of a violent death with him constantly, but now he has the acute and painful experience of being in a deadly environment wherever he goes. The waters are mined with deadly explosives not only about Jerusalem, but everywhere; his words and actions are watched and reported to the officials. Death lurks in every path. How will he bear himself? For this is the severest test he can endure.

2. HIS NEW EXALTATION. He entered that environment with a new exaltation. That is the way he met his crisis and triumphed. His purpose to make his death "an achievement," rather than a

submission to fate, became more clear, unwavering, and commanding, if possible. His confidence in himself and his purpose was unshakable. Never once did he waver. No hatred, save for the wrong they did themselves, ever showed in his words or action or looks. The joy of self-sacrifice came to his aid. That joy arose from the very act of self-giving to a stainless cause, and was all the higher for the sufferings involved; it came also from the sense of success he felt in advance, for by his death he will win thousands of these very people who are opposing him, and will purify their hearts of the very sins they are now manifesting. He is absolutely protected from fear.

After the Transfiguration he is not as he was. He never lost the glow of that experience. He seemed often to speak as from the higher world of which he tasted, that night. The glory lingered on his face and form, so that the disciples were sometimes amazed, and as they followed him they were "afraid." That exalted mood was his strength and protection, for it was victory in defeat and triumph in death.

3. HIS NEW PREACHING. The two things—his exalted state of mind and the changed attitude of the people—necessarily affected all his utterances. What he said took on the majestic quality of his mood, and it dealt with the sins that were exhibited. He was sterner, more minute in denouncing sin, yet he was tenderness itself in dealing with earnest and

honest people. At the foot of the mountain he healed the demoniac boy with the gentleness of a mother, yet rebuked his disciples with unusual severity as a "faithless and perverse generation."

His work seems now to consist of denouncing sin and telling the disciples of his death. When a contention arose as to who should be greatest, he used a child as an object-lesson of dependence on its parents and docility and faith, and told them they could only enter his kingdom by corresponding feelings toward him, by a single-hearted devotion to his Father in heaven, by having a loving, forgiving spirit toward each other and by leaving all to follow him. Thus, also, his demands upon his followers became more rigid, his teachings even more voluminous than in former periods. More than one-half of the Gospels is occupied with the last six months of his ministry, which begins with this feast of Tabernacles, and all of it is stamped with the Transfiguration quality.

4. HIS NEW SORROW. It was an old sorrow, grown more acute. His own brothers have never accepted him as the Messiah, and now they break in with advice that wounds him. They had a tender interest in him, and in the days of his popularity, almost believed, we fancy. But when the crowds began to carp, they relapsed into a critical mood. They probably were in the habit of nagging him, so it seems to me. They were irritated that he had not properly avowed his Messiahship at Jerusalem.

Their privileged relationship gave them opportunity to be disagreeable and irreverent. Perhaps they tried to taunt him into abandonment of his claims altogether.

This must have given him exquisite pain. Their mistake he kindly points out, by assuring them that he had a personal plan to carry out and a task to perform; that it will mature at the right time; that they themselves are not so committed to any specific plan in life and can therefore go to the feast any time; that he has the problem of the world's sin to solve. His brothers remained unbelievers till after his resurrection. One of them became the great leader James, another was Jude, writer of an Epistle, and Christ's sorrow was at last turned into joy.

5. HIS NEW EFFORT FOR JERUSALEM. The sacred city has a resistless fascination for him. He will make several visits there during the next six months, and will labor in its vicinity as much as safety will permit. There the heart of the nation is beating and there his heart turns with longing love. In these last efforts to win his people he will need to display the qualities of wisdom, frankness, and courage in a high degree.

He goes up privately, because his presence among the many pilgrims will excite them and produce an uproar when they reach the city. He goes later than these pilgrims, arriving about the middle of the feast, because by that time the officials will conclude

he is not coming and will be taken off their guard. He is the talk of the nation. All are wondering if he will come to the feast, and the rulers are almost hysterical about it, through sleepless, jealous hatred and secret plotting to get rid of him. By the middle of the feast, they have given him up. Then he suddenly appears in the temple enclosure. He at once gains the ear of the people and has an opportunity to make his own impression on them, partially free from the insidious spies and disturbers.

6. HIS NEW DISCLOSURES OF HIMSELF. Since his former visit to Jerusalem he has gotten to speaking of his Messiahship, and now he comes out with claims for himself which, if true, would without doubt constitute him the Messiah. It has been, perhaps, a year and a half since he was in Jerusalem, and even then he spoke with unusual frankness about himself, perhaps because he was driven to it by the fierce opposition. Now he claims much.

(1) *As to His Teachings* (7 : 11-24). He gets his teachings from God, and they can prove it by doing the will of God, for that is a means of knowing the truth. They have not done God's will, for when he was there once before they tried to kill him for healing a man (chap. 5) on the Sabbath Day. That healing was not more of a violation of God's law than circumcising a child on the Sabbath Day—not so much. They thought he sinned in healing the man; they now think he is crazy, possessed of a demon, for saying they sought to kill him.

(2) *As to His Origin* (25-30). They quoted an old saying that the Christ should come suddenly and from an unknown source. He taught them that they knew enough to know more. They knew him, and their godlessness alone blinded their eyes to his heavenly origin. Blind and wilful ignorance was charged on them, till, in rage, they wanted to arrest him, but could not. The unseen hand of God held them back till his time had come. The overpowering effect of his personality disarmed them.

(3) *As to His Destiny* (31-36). His destiny is to return to Him who sent him. It will be a voluntary return, not compulsory; it will be an untraceable return, for they are morally disqualified from finding God's home. Their anger was none the less for supposing he spoke of seeking other fields of labor, and it was all the greater because many believed on him. They sent the temple police to arrest him. That was the first actual official attempt to put him out of the way, though they had been planning it a long time.

(4) *As to His Necessity—Water* (37-52). It was now the last day of the feast. He had probably spent the intervening days with his friends in Bethany. This morning, as the priest brought the golden vessel full of water from the fountain of Siloam, followed by a joyous procession, and poured it on the altar as a libation, amid the shouts of the people, the music of instruments, and the songs of the priests, intoning the psalms, the voice of Jesus followed the pause, announcing that he was the source

of supplies for thirsty souls, accessible and hospitable, permanent, satisfying and overflowing to others. The officers sent to arrest him were so impressed by what he said and the way he said it that they could not lift their hands against him.

(5) *As to His Necessity—Light* (8 : 12-59). It was in the presence of the golden candelabra he said, "I am the light of the world." In the controversy that followed he told them they would know him as God's Son when they had lifted him up; that they must obey him in order to be his disciples; that they sought to do him violence because they had not the truth in them and were of their father, the devil; that he could confer deathless life on them; that he had an existence before his earthly existence. He was light to the blind man, whom the officials excommunicated for acknowledging Jesus.

(6) *As to His Relationship to His People—Shepherd* (10 : 1-4). He contrasts himself with their shepherds, the officials. He was real; they, pretended. He fed them; they fleeced them. He protected them; they distracted them. He gave them liberty; they enslaved them. He gave them companions; they bereaved them. He laid down his life for them; they gave them over to the wolf. He was the owner; they, only hirelings. He loved them; they loved what they brought. He lived for them; they lived on them.

The effect of his preaching is varied. He soon leaves the city for short trips into outlying districts.

SEVENTEENTH DAY

THE DAY OF MISSIONARY INITIATIVE

*Matt. 9:35 to 11:30; 28:16-20; Mark 6:7-13;
16:15-18; Luke 9:1-6; 10:1-24*

At that feast of Tabernacles he gave out new truths, won new admiration and awakened new opposition. With consummate wisdom, courage, and frankness, he taught, and retired unscathed to make a brief journey into Galilee and then find the most promising territory for the remaining few months of his life. He has now left Galilee entirely.

I. HE FINDS UNTILLED FIELDS. The strip of territory along the east side of the Jordan, called Perea, "the beyond," was populous with Jews, and he had done very little work there. For that reason and because contact with foreigners had made them broader-minded, Jesus will give much of his time to them. Most of Judea had been left untouched by him since he went north to enter on his Galilean ministry, nearly two years ago, and some work may be done there, now. So, as we shall find, his time will be spent in little journeys through these places, with an occasional visit to Jerusalem and Bethany, teaching, preaching, working miracles of mercy, and, above all, training his disciples. The popularity of the old "Galilean period" seems to return, for crowds follow him and work accumu-

lates on his hands. His former labors have not been wholly fruitless, for we find seventy disciples devoting their time to following him about, no doubt the most valuable of the "hundred and twenty" who gathered together after his ascension and of the "above five hundred" whom he saw at one time in Galilee after his resurrection, when he gave them the great missionary Commission. The new success and the enlarging prospects are gratifying.

2. HE FINDS NEW HELPERS. He had used the Twelve this way some months before, sending them out, two by two, as we learn in Matthew 10, and had probably done it since. Now it is best for him and them that they keep close together, and for the first time he uses what we may call the laymen, selecting from all his followers the seventy most suited for that mission. Their duties were much like the duties of the Twelve on their mission; the conditions similar; the instructions about the same; the results, very much the same; the design, identical—to multiply himself for the growing work and prepare skilled men to evangelize the world after he leaves them.

3. HE DISCLOSES HIS DEAREST THOUGHT. They did not catch that thought, but we do. It was his passion, not for Jewish humanity alone, but for humanity as such, in whatever race or condition. We have seen that feeling manifesting itself of late. His life was a mission to humanity and the Jewish nation was the prepared starting-point. It was the

strategic base of operations. He cannot yet open his mission to the Gentiles, though his desire to do so shows in his instructions—in the spirit of it all and in his several references to Tyre and Sidon. The next time he instructs them in the “Great Commission,” just before his departure, he will express his passion and his purpose perfectly.

Compare the three commissions—to the Twelve, to the seventy, to all—and note the progress in the expression of his feeling. The first missionaries were only twelve; were officials—apostles; were limited in territory and auditors—Jewish. They were too Jewish in their prejudices and in their conceptions of Christ to preach to Gentiles, and, besides, preaching to Gentiles just then would imperil all future work for Jews. The second group was seventy; they were laymen; were allowed a larger audience, for they might incidentally, it is supposed, preach to any Gentile along the way. This was an advance. The third group comprised all—“above five hundred brethren,” disciples as such—apostles and laymen; they were to go into “all the world” to “every creature.” In sending out the seventy he is expanding the method adopted with the Twelve, and is anticipating the plans of the future. In the final commission there are five “alls”—“all” the disciples to go; go into “all” the world; preach the gospel to “all” people; have the “all power” to support them; enjoy his presence “all the days.” Christianity is missionary or it is nothing. When it

ceases to do aggressive evangelism, it ceases to live. When the disciple of Christ loses the ardor of conquest for Christ, the passion for souls, he is a travesty on discipleship. The disciple gives proof of his value by the trophies he wins.

4. HE HINTS AT THE SOURCE OF HIS DEVOTION. It originates in his relation to the Father. As the Son and the Word, Representative and Revealer, he loves man as such. All things were made by him; as John tells us, he has the desire of the Creator to care for the creature. Because his ownership has never been relinquished, he is anxious to protect his property. Because he has become man, what is in man appeals to him. Because he is Son of Man, a perfect man, he is in sympathy with all men. Because he is Saviour he has the chastened love of the universal and vicarious Sufferer. Because, though advanced in degeneration, men are capable of regeneration, his hope for them is cheered.

5. HE INSTRUCTS THEM IN THE FUNDAMENTAL PRINCIPLES OF MISSION WORK. Though their work was local and temporary, they were being fitted for permanent service, in the sublime task of the conquest of the world, and the deep principles on which they were working were to be operative for all time. Note them.

(1) *All the Disciples are Charged with the Duty of Getting the Gospel to the Needy, Laymen as well as Officials.* The Twelve were chosen with reference to the twelve tribes of Israel, and possibly the

seventy were suggested by the seventy composing the national council, the Sanhedrin. This might imply that his "Sanhedrin of the Kingdom" was more than a match for the council that should condemn him, yet they were unofficial workers, and represented all laymen. That principle stands yet.

(2) *They were to "Go" Rather than Write or Send a Message.* Truth is mighty, but not until it is made living and active in some person. It is the message brought by the messenger that arrests the attention and wins the life. The person is the instrument Jesus delights in. The energy of the enthusiastic disciple is the agency of power with the lost.

(3) *There Must be Convictions Within the Disciple Answering the Command of the Master.* He aroused their sympathy for the needy, who were like a great harvest field, yellow for the sickle, but with not enough laborers to gather it and keep it from wasting. Their noble, yet undisciplined, impulses would respond to all the suffering. Next he stirred them with the sense of the small force of workers, and that would make them more urgent in their interest. Then he set them praying for more laborers, and that further inflamed their zeal. Missionary conviction, then zeal, then effort—that is the order, even to-day.

(4) *Comradeship is Needed.* The many workers are not needed alone by the lost and sinning, but they need each other. They went by twos then, for it was always wisest. Afterwards they sometimes

went by threes—Peter, James, and John; Paul, Barnabas, and Mark; Paul, Silas, and Timothy. They can prompt and hearten each other. It is seldom right for one to go absolutely alone into hostile or inhospitable mission fields. When it is required, then comradeship must be sought with those at home by every available means of communication.

(5) *Necessaries Are to be Provided.* The necessities were arranged for in this case; anything more was forbidden. Because they were to be away from him only a short time, they were to carry nothing that was not strictly necessary—no purse for money, for they had no money and no need of it, because the laws of hospitality provided for their entertainment and the great service they were rendering the people entitled them to that much; no scrip or traveling bag, for they did not need to take extra clothing; no shoes, for shoes were an indoor luxury, and sandals were for traveling. Before he forbade extras, he was careful to know that all necessities could be depended on. Had they been going farther, to stay for a longer time, they would have required more. Our missionaries do now.

(6) *No Time is to be Wasted.* The long greetings of Eastern people who met on the road were very tedious and very insincere. Courtesy is one thing, but a long and strictly formal exchange of all sorts of inquiries and wishes and news and gossip is quite another matter. To salute one meant to go through all of that, and lose valuable time.

(7) *Gracious Courtesy is of Vital Importance.*

They must not omit such conventionalities as embody a courteous spirit—like pronouncing the formal greeting to the house and its occupants, “Shalom,” “Peace be with you”; eating the food given them, without asking for something better; remaining at one house during the whole stay in a village. Asking for better food would make them appear finical and self-important; seeking another home, notional and fond of being entertained. The ardent evangelist must always hold himself amenable to the laws of courtesy. Even if bestowed on a churl, courtesy returns with reflex power upon him who employs it.

(8) *Manliness Must Mark the Christian Missionary.* He will make himself at home at the humblest table and sympathize with the neediest, yet, if need be, he will utter God’s denunciation of sin, without a tremor of fear, and turn from them in holy indignation. He must be courageous, but wisely so, discriminating with clearness between homes and peoples and actions. Not on the streets or in the market-place, but in the homes, will his personality give out its charm and work its power while he delivers his message from Jesus.

(9) *Benevolent Work Must Go Along with the Preaching of the Gospel.* He empowered them to do miraculous deeds. If he does not so empower us, he at least gives us the principle of ministry to the needy, within the limitations he places on us.

Hospitals and orphanages and schools follow the missionary everywhere.

(10) *The Presence of Jesus is Required.* He was coming on, right after them, to correct their errors and complete their instruction. In the last Commission he said, "I am with you alway." He is with us, in the Holy Spirit, and we go to the needy along with him.

(11) *It Will Yield a Joy All its Own.* Jesus said it was not so much the joy that comes from doing marvelous things as from having their names in the book of life, sustaining such a relation to God as that he can entrust them with work to do and with power to do the work. That makes the joy of achievement permanent.

Jesus was putting permanent principles into personal regulations; he is speaking to us to-day.

EIGHTEENTH DAY

THE DAY OF THE PEREAN PARABLES

Luke 13 to 17

I. THE PEREAN PERIOD. From the feast of Tabernacles in October, A. D. 29, till the Passover, the next April, Jesus spent much time in Perea, though he returned into Judea occasionally, and at least once came into Jerusalem—at the feast of Dedication, in December. (John 10 : 22-42.) We may properly call the time from the mission of

the seventy the "Perean Period," and we are indebted to Luke for the preservation of some of its events—only a few, however, for most of his words and deeds were left unrecorded. Those that are preserved are representative. The most interesting memorabilia of those several months are his parables. They have burst out again in clusters like spring flowers, as they did some months before. The three we especially study to-day are the very crown of his parabolic creation, the last one being called "the Pearl of the parables." It was probably in January, A. D. 30. Parables preceded and parables followed these three. As we look at the conditions in which he was speaking we see some important things.

2. A NEW POPULARITY. It was popularity with the unfortunates. In general there were two classes, called "Publicans" and "Sinners." The former were taxgatherers, who were hated for four reasons: they collected taxes, and were disliked on general principles; they represented the despised Roman government; they had the privilege of getting all they could, unjustly, and were hated for belonging to such a class; they usually made good their reputation. When a Jew became a collector he was regarded as a renegade and was hated more than if he were a Gentile. Those called "sinners," in general, were the sediment and scum of society, precipitated to the bottom by the weight of their immorality, or clinging to the top by some evil power

or cunning. Publicans had a bad reputation because of their calling; sinners, because of their characters.

He always did attract those two classes, because of his interest in human beings as such, without regard to surface distinctions, and because he was unjustly hated by those who looked down on the unfortunates. The outcasts respected him for the enemies he made and for the trueness of his own character. Over in Perea, his revived popularity was largely with them, though the "respectable classes" gave him considerable attention. He took an interest in them because they were human; because they were often as much sinned against as sinning, their vices the echoes of the vices of those who called themselves virtuous; because they were redeemable when love and patience undertook the task. He took an interest in them that amounted to suffering for them, for he entered into their lostness with them. They flocked around him, for he did not repel them and it took them only a short while to see that he felt a pain on their behalf which longed to bless them. He treated them as if they were human beings, and he did it in a genuine, manly, unostentatious way. They saw that he was a man's man, and not a party's man, nor man's puppet. He demanded no little of them, but they felt all that he required was right, in individual purity and social service. These people were numerous and furnished an important element in his new popularity.

3. A NEW UNPOPULARITY. The reactionaries

now had a new grievance added to all the old grievances. More than a year before, when the new convert, Matthew, who had been a publican, gave him a feast, it was attended by the unfortunates, of whom the Pharisees said, in scorn, to his disciples, "He eateth and drinketh with publicans and sinners." They kept complaining of it, and now, when Jesus has more hope of saving these unfortunates than of saving the Pharisees themselves, they made louder and angrier complaints than ever. They thought it showed bad taste in him and insulting disregard of their righteous claim on the homage and companionship of Israel's prophets. They lost no time in letting him know and no opportunity of reminding him afresh of it. Their old grievances still held—his disregard of traditions about washings and fastings and the Sabbath; their old efforts at entrapping him were renewed with even more ignoble cunning.

4. A NEW KIND OF PARABLE. We notice that parables are numerous now. He has a story to meet every emergency of controversy or instruction, and it is always exactly adapted to his purpose. We also notice that his parables are easily understood by all, instead of concealing his thought from some and revealing it to others, as the first great group did. We notice too, that they are the instrument of an aggressive attack on his opposers. They are effective too, in silencing and often humiliating them. With his parables, he exposes individual wickedness, de-

nounces national sins, and reveals his own Messianic purposes. A glance at the events following the mission of the seventy will find him pursuing this method. To the lawyer who asked him what was the greatest law and who was his neighbor, Jesus told of the "Good Samaritan," and he cut the ground of Jewish conceit from under him.

The "Friend at Midnight" teaches importunate prayer. "The Cleansed House" answers the charge of being in league with Beelzebub. His denunciation of the Pharisees for external, without internal, cleanliness is terrific. Read the parables of "The Rich Fool," "The Master Coming Unexpectedly," "The Barren Fig Tree," "Mustard Seed," "Leaven." His message to Herod is unflinchingly fearless. "The Ox in the Pit," the "Great Supper," "Counting the Cost," the "Lost Things," "Dives and Lazarus," the "Shrewd Steward"—these parables show his mood and method.

5. HIS NEW ARGUMENT. It was what Dr. Munger calls "the argument from experience and the appeal to life" itself. Judging by the pains he took to answer them with these three gracious parables, we infer that of all the complaints they made against him they put most vehemence and venom into the charge that he was degrading himself and insulting them by his kindly interest in the vile "publicans and sinners." That disclosed their deadliest sin, the sin of being inhuman. They dehumanized men and women with flesh and

blood and hearts, and did it because they were wicked or weak. To hate one, not for any personal injury received from him, but for his misfortunes or sins or social status, is inhuman, yes, devilish. They have reached the limit. It was in vain to quote the law of Moses: they had long ago supplanted Moses with rabbinical interpretations of him. It was in vain to speak with that authority of his own which was so patent and majestic: they had no eyes to see it and had already been asking him to produce his credentials that gave him authority to teach and work miracles. But he knows they have had some experience in life that will give overwhelming confirmation to what he says. That is an argument hitherto unused.

They claimed that they were good people who had never strayed from right paths, and they despised and abandoned the poor wretches who had done so. Jesus tells them that, granting they themselves were good people who needed not to repent, and that the publicans and sinners were as bad as possible, that would be all the greater reason for seeking to save them, and, in not doing so, they were reversing their own principles of conduct. If a man loses one sheep, although it is only one out of a hundred, he will use every effort in recovering it, out of all proportion to its intrinsic worth. He will really neglect the ninety and nine and go to all kinds of trouble and pains till he has it safe in the fold. He will have all the greater joy because

it was his own sheep and had no right to be lost. When a woman loses a coin, she will light up the little windowless, dirt-floor room and sweep and search till she find it. She might think of its intrinsic worth; she might esteem it as a keepsake, but it is hers and she would rather have it back than another just like it. When a wayward boy leaves home and degrades himself in vice, it is in the nature of fatherhood to want him back, seek his return in every effective way, welcome him when want and heart sickness drive him home, and restore him to his place as a son. The penitent boy might think he was fortunate in getting even a servant's place in his father's house, but to see him in that place would never satisfy a father's heart, would always wound a father's love. The elder brother may never have gone astray as the younger did, but he has lost something—a brother's heart. It is of the nature of brotherhood that it welcomes the penitent home. When it does not do so, it is unnatural, inhuman. The Pharisees are taken at their own appraisal, in order to show their dark sin of unnaturalness.

Jesus is here not only routing an enemy, but revealing himself. We note three things—his sense of man's lostness; his indomitable search for the lost; his joy in recovering the lost. Valuable property has slipped from his grasp, not by rolling away, as the coin did; not from stupidity, as with the sheep, but by deliberate and brutal waywardness, as

in the case of the boy. He has lost not only a possession, but his very heart. The father suffered with that wild boy. Jesus felt the lostness of sinners. His heart was pained by their sins and pinched by their sorrows. He felt as if he were lost with them. His search—it was hunting for lost property, lost sons, lost brothers. He cannot stop till he find them. And the joy—it is unspeakable, and all the family of God and the angels, the family servants, join in, till heaven is ringing with gladness over lost people found. The unbrotherly Pharisees have called forth a most wonderful revelation of the Saviour's goodness and greatness.

6. THE NEW MISSION OF WEALTH. He propounds these principles in two more of those "Perean Parables"—brotherhood, service, stewardship. Brotherhood leads to service; service uses all the powers in one's possession: therefore all power is a trust. Wealth is one form of power to be used in service. In two parables Jesus sets this forth. In "Dives and Lazarus" he shows that the man who had this power, and an easy opportunity to use it, shut himself off from mercy by ignoring his responsibility to a fellow-being who was in want. In the "Shrewd Steward" one debtor cheats his employer and helps his fellow-debtors to do the same, so that they would feel under obligation to him, for saving money for them, and he would have control over them because they were his partners in wickedness. If a bad man does so, a good man may so use his

money, in serving his fellows, that those who go on before will be ready to welcome him with grateful joy into the "eternal habitations."

These parables might be called the sociological parables.

NINETEENTH DAY

THE DAY OF THE RAISING OF LAZARUS

John 11 : 1-54

I. TOLD BY JOHN ALONE. That the most extraordinary miracle Christ ever performed should be told by only one evangelist is indeed a matter of surprise. Nor is it surprising that critics have been led by that fact into a most rigid inquiry into the genuineness and trustworthiness of the story. Beyschlag has shown however that the silence of the three on this miracle is not more inexplicable than the silence of all four evangelists concerning the appearance of the risen Christ to James and "above five hundred brethren" in Galilee—appearances recorded by Paul alone. The selection of incidents by the four writers is often governed by principles that we cannot fully understand. It may be said, in a general way, that "the evangelists did not obey the ordinary canons of biography"; that "John is especially the historian of the Judean ministry and of the Passion." To quote Doctor Dawson: "Three-fourths of his entire Gospel, as we have seen, is de-

voted to the last six months of the life of Jesus. He is, therefore, the natural historian of Lazarus, and it is possible that he shared the friendship of the house at Bethany in a degree not known to Matthew or Peter." This resurrection of Lazarus accounts, in large degree, for the revived enthusiasm among the people, which manifested itself at the time of the Passover in April. The accounts of his closing days say nothing of it, because the charge on which they tried him was political. The officials acknowledged that he worked miracles, but they did not regard them as evidence of his Messiahship—they were stirred only by the effect of his miracles on the people.

2. THE TIME. It must now be about January or February, A. D. 30, just at the most stirring moment of Christ's work over in Perea. We can easily imagine that it was as he finished speaking those matchless parables, the swift messenger from his friends in Bethany bore him the pathetic information from the two sisters: "Lord, behold, he whom thou lovest is sick." The Passover that year was April 6, and as this miracle gave a powerful impetus to the purpose of the leaders to kill him, it was not very long before his death, perhaps we might say late in January.

3. CHRIST'S SPECIAL FRIENDSHIPS. He had special friends, and Lazarus was one of them, as the words of the sisters claim—"he whom thou lovest is sick." We know that John the apostle was an

intimate friend, as he always spoke of himself as "the disciple whom Jesus loved," and all the others seemed to concede to him that honor. These two sisters were intimate friends. On one former occasion he was in their home and gently chided Martha, not for ministering to him and his disciples, but for thinking of that alone, while he approved of Mary for knowing her opportunity to learn of him.

Jesus had something in him that made him friends, in addition to the ministry of healing and teaching that he rendered. He had the instincts and talents for friendship. He knew people, enjoyed them, and in proportion to their ability to utilize his personal friendship he bestowed it upon them. There was reserve in him, but he knew how to give freedom and allow privileges. Twelve were close friends; three of them closer friends; one of them closest of all—John. Among the other disciples, rare spirits came close to him, men and women. Among women were Joanna, the wife of Chuza, Herod's steward; Mary Magdalene, who has been unjustly treated by tradition; Salome, mother of James and John; these two sisters at Bethany. Women gave him "that peculiar sympathy and highly idealized affection" which he could perfectly receive and appreciate.

For the home in Bethany Jesus had a peculiar love. They probably became disciples at the time of his inaugural at Jerusalem and their home was his home whenever he came thereabouts. A little while before, he had been their guest (Luke 10); at the

final Passover they will show him special kindness: Mary will anoint his feet and their home will be a sympathetic stopping-place.

Some qualities in this family shine out and explain the friendship. They were good people, affectionate and unselfish among themselves. All the home instincts were native to Jesus and were nurtured in him, and, when he saw a good home, he enjoyed it. He knew its deep meaning and felt its highest ideals. When he saw others who were somewhat like-minded it drew him to them. When brothers and sisters understood and cherished each other, it gave him all the greater pleasure for the privation he had suffered from the beginning. His own brothers had never appreciated him. The homeless life he was compelled to live intensified these feelings and led him to enjoy all the more acutely the loving hospitality offered by his friends. Wherever he stopped he became "master of the house," and they always felt that he brought more to them than they bestowed on him. He had found fine aptitudes in that home in Bethany, but had immeasurably refined and enlarged and ennobled its life.

They had shown those personal qualities to which he always opened the door of special intimacy—appreciation of him and of the blessings he brought; insight into his spirit and purpose; the sentiments of service, ministry, which were the exclusive and controlling sentiments of his own life. Lazarus

seems a quiet, sober, gentle, confiding man. Martha is sturdy, matter-of-fact, faithful to duty at any cost, absolutely to be relied on, never defeated. Mary is intellectual, artistic, spiritual, and that pleases him. She had the insight of the poet and the rapture of the mystic. Into her heart he could pour his rarest truths and know that she could use them and, in a high degree, understand them. These friends seem to have been in his confidence and to have known his movements, for they had no difficulty in directing the messenger to him. He must have had some thought of them when at last he led his disciples out "as far as Bethany" and was taken up from their gaze into the sky.

4. THE EXPECTATION OF THE SISTERS. They evidently expected him to prevent the death of Lazarus, either by coming or by curing him without coming. They knew his love for Lazarus, his love of doing good, and his power to cure at a distance. They counted on his friendship, for Martha reproachfully says, "If thou hadst been here, my brother had not died," and hints what she wishes, "even now I know that whatsoever thou shalt ask of God, God will give it thee." They knew he would return at his peril, but expected him to do it or cure him at a distance. His failure to come or send them a word of sympathy, or encouragement, perplexed and disappointed them. They could not explain it, yet never lost confidence in him.

5. HIS DECISION. It seems to have been made in-

stantly—to let Lazarus die and then restore him. His statement to the disciples, his delay and his subsequent statement that Lazarus was sleeping, support that interpretation. His decision to restore him from sickness or death is a single purpose to glorify his Father by showing forth his own glorious character. His motive is a composite one—sympathy with the sisters, with his disciples and with the needy people. To the sisters he will restore a beloved brother; to the disciples he will give a needed help for their faith; to the people he will make a final appeal. This is his deliberate plan, adopted in the face of marked difficulties, such as these: the peril to which he will subject himself in going into the very camp of his enemies; the added pain his delay will give the sisters; the confusion it will cost the disciples and the strain upon their courage. But the final joy of the sisters will be all the greater for the delay, and they will learn one new truth—that Jesus cannot only accomplish the resurrection, but that he is the resurrection. The disciples will learn some important truths—that he is safe till his work is done and so are they; that he has all the power they ever dreamed he had, notwithstanding the insinuations they have heard against him; that what they call death is really sleep. The people will have final proof of his power over the dead, and many will believe on him.

6. SLEEP AND DEATH. What they called death he called sleep. He reserved the term death for a

more awful thing. Death is separation from the source of life. The soul keeps the body alive, and when the two are separated we say the person is dead. It is a mistake. The body is dead, but the soul lives on. If that same soul is separated from God, the source of its true life, then it is dead indeed. He sought to get the disciples to say "sleep," but when Thomas refused to see it so, he said in effect, "very well, then; we will say 'death.' " Thomas was a real hero, in being willing to return to the scene of danger and die with Lazarus.

7. HIS EMOTIONS AT THE GRAVE. They were complex—sympathy for the sorrowing, anxiety for their training, indignation at the insincerity of the professional mourners, and at the viciousness that would seek to make this miracle the ground for trying to kill both him and Lazarus. His spirit boiled in a paroxysm of mingled emotions. It came out in his tears and groans and the shudder that passed over his body.

Perfect faith in his Father and a consuming love for men held his emotions in balance.

8. REINVIGORATION OF FAITH. He restored to the sisters all they had lost, and more: he gave them a new sense of his relation to life itself, as its originating and sustaining source. This was the great miracle of friendship.

He gave needed confirmation to the faith of his disciples. His enemies had been questioning the reality of resurrection in the cases of Jairus' daugh-

ter and the widow's son, on the ground that the alleged resurrections were so soon after death, and imposture was easy. If the disciples were at all affected by such talk, they saw in this instance something that no one could doubt. Lazarus had been dead four days; decomposition had begun; enemies were standing about and witnessed it.

Many others who had been holding his claims in abeyance were at last convinced that he was the Christ, and a wave of enthusiasm spread out through Bethany and Jerusalem. He had prayed for permission to raise Lazarus before coming, and now, as he publicly renders thanks to his Father for hearing him, he wins many of them to faith.

9. THE FINAL PLOT AGAINST HIM. His enemies recognized the miracle, never denied it, but were all the more determined to kill him. They could not put him to death on a religious charge, and they framed one that would make him obnoxious to the Roman government. Their former determination was fixed, as they saw his dangerous influence with the people growing. No time was to be lost.

10. THE TESTIMONY OF CAIAPHAS. He was the Sadducean high priest, and justified taking the life of Jesus on the ground that the peace of the nation with Rome could only be kept by putting him out of the way, and that it was right to sacrifice one for all. A significance was in his words that he was not aware of, for he spoke officially, and, as many another had done, he uttered a truth of deepest mo-

ment, when he said that one should die for the many. That is what Jesus really did.

II. THE WORLD'S RESURRECTION. That deed is the proclamation to a small circle that Jesus, as Lord of life, will restore each body to its spirit, and that resurrection is the sequence of death; another incomparable deed will complete the proclamation to all the world—when he himself shall arise out of his rock-hewn sepulchre and walk forth in the power of an endless life.

IV

PERIOD OF DECLINING POPULARITY

Continued

C. The last week. In Bethany and Jerusalem.

Saturday evening, April 1, A. D. 30.

129. Jesus anointed by Mary in Bethany. John 12 : 1-11;
Matt. 26 : 6-13; Mark 14 : 3-9.

Sunday, April 2.

130. The triumphal entry. Matt. 21 : 1-11; Mark 11 :
1-11; Luke 19 : 29-44; John 12 : 12-19.

Monday, April 3.

131. The fig tree cursed. Matt. 21 : 18, 19; Mark 11 :
12-14.
132. Second cleansing of the temple. Matt. 21 : 12-17;
Mark 11 : 15-19; Luke 19 : 45-48.

Tuesday, April 4.

133. The fig tree withered. Mark 11 : 20-25.
134. His authority challenged. Matt. 21 : 23-27; Mark
11 : 27-33; Luke 20 : 1-8.
135. Three parables of judgment. Matt. 21 : 28 to 22 : 14;
Mark 12 : 1-12; Luke 20 : 9-19.
136. Effort to entrap him with questions. Matt. 22 : 15-
40; Mark 12 : 13-34; Luke 20 : 20-40.
137. He silences them with a question. Matt. 22 : 41-46;
Mark 12 : 35-37; Luke 20 : 41-44.
138. His denunciation of scribes and Pharisees. Matt.
23; Mark 12 : 38-40; Luke 20 : 45-47.
139. The widow's mite. Mark 12 : 41-44; Luke 21 : 1-4.
140. Greeks seek Jesus. John 12 : 20-36.
141. The Jews reject him. John 12 : 20-50.
142. Discourses concerning the future. Matt. 24, 25;
Mark 13; Luke 21 : 5-38.

143. Judas bargains to betray him. Matt. 26 : 1-5, 14-16 ;
Mark 14 : 1, 2, 10, 11 ; Luke 22 : 1-6 .

Thursday, April 6.

144. The last Passover supper. Matt. 26 : 17-25 ; Mark
14 : 12-31 ; Luke 22 : 7-16, 21-38 ; John 13.
145. The first Lord's Supper. Matt. 26 : 26-29 ; Mark
14 : 22-25 ; Luke 22 : 17-20 ; 1 Cor. 11 : 23-26.
146. The farewell talk to the disciples. John 14-16.
147. The closing prayer. John 17.

Friday, April 7.

148. Private prayer, in Gethsemane, for the ordeal. Matt.
26 : 30-36 ; Mark 14 : 26, 32 ; Luke 22 : 39, 40 ;
John 18 : 1.
149. The awful agony. Matt. 26 : 37-46 ; Mark 14 : 33-42 ;
Luke 22 : 41-46.
150. The betrayal and arrest. Matt. 26 : 47-56 ; Mark
14 : 43-52 ; Luke 22 : 47-53 ; John 18 : 2-11.
151. Informal trial before Annas. John 18 : 12-14, 19-23.
152. Informal trial before Caiaphas, before dawn. Matt.
26 : 57, 59-75 ; Mark 14 : 53, 59-72 ; Luke 22 :
54, 63-65 ; John 18 : 24, 15-18, 25-27.
153. Formal trial by Sanhedrin, after dawn. Matt. 27 : 1,
2 ; Mark 15 : 1 ; Luke 22 : 66 to 23 : 1 ; John
18 : 28.
154. Jesus before Pilate. Matt. 27 : 11-14 ; Mark 15 :
2-5 ; Luke 23 : 2-5 ; John 18 : 28-38.
155. Jesus before Herod the tetrarch of Galilee. Luke
23 : 6-12.
156. Before Pilate again and condemned to death. Matt.
27 : 15-30 ; Mark 15 : 6-19 ; Luke 23 : 13-25 ;
John 18 : 39 to 19 : 16.
157. Suicide of Judas. Matt. 27 : 3-10 ; Acts 1 : 18, 19.
158. Jesus crucified and buried. Matt. 27 : 31-66 ; Mark
15 : 20-47 ; Luke 23 : 26-56 ; John 19 : 16, 17,
31-42.

Saturday, April 8.

159. The watch at the sepulchre. Matt. 27 : 62-66.

TWENTIETH DAY

THE DAY OF HIS FESTAL ENTERTAINMENT

Matt. 26 : 6-16 ; Mark 14 : 3-11 ; John 12 : 1-9

I. SEEKING THE MOUNTAIN SOLITUDES. He knew that the raising of Lazarus would stir the people to an unwholesome excitement and would arouse the officials to a new attempt upon his life. The people would be ready to follow him, except as they were restrained by fear of their leaders. He knew the fears and the plans of his enemies. They feared a popular Messianic movement that Rome would regard as treason and would punish by taking away what liberties they had. This, in addition to the loss of personal prestige with the people, aroused virulent resentment against Jesus. They were ready to do him violence at once, but Jesus knows that he is to be the sacrificial lamb and can only be offered at the Passover. He knows the officials have many difficulties in the way of carrying out their plans, such as the popular regard for him and the necessity for securing the approval of Rome: He was able to delay their action; "the initiative of events is with him."

There is no place more suitable for him now than the mountains of Ephraim. There he would find quiet, even solitude. He could commune with his

Father and with himself, uninterrupted by the voices of men. There his spirit would be reinforced by the memory of his victory over temptations in that same region, three years before, and by the thought of his brave yet gentle forerunner, John. Perhaps, he dismissed his followers, for a few days, and went alone, or took only John, the apostle, with him.

2. RENDERING WAYSIDE MINISTRIES. How long he spent in solitude no one knows. We soon find him on his way to Jerusalem and, despite the shadow falling on him from the cross, he is dispensing blessings as he goes. He might have spent a short while moving from place to place, working as he went. Among the events of that period, while he was going about or journeying onward to Jerusalem, were the healing of the ten lepers; speaking the parable of the Pharisee and Publican; the discussion on divorce; blessing the little children; testing the rich young ruler; receiving the ambitious request of Salome, in behalf of her sons, James and John; curing the blind men at Jericho; the interview with Zaccheus; speaking the parable of the Talents. Every step led to an opportunity; every opportunity was seen by him; every opportunity was seized by him.

3. JOURNEYING TO THE CROSS. No march of militant hosts to the field of battle was ever so sublime as this journey to Jerusalem. He knew that death was awaiting him, and death brought about by betrayal, falsehood, and the perversion of justice. Yet

he moved steadily onward. The glad festal throngs, going up to Jerusalem, were wondering what he would do, and were enjoying his company, his teachings and his deeds of mercy, but he kept his own counsel. He knew that the discussion which arose, after the raising of Lazarus, had not subsided, and that he was the topic of excited conversation in the city, the pilgrims from Europe and Africa and the distant East inquiring about him; the sympathetic home people fearing for him, knowing the spirit of their leaders; the non-committal Judeans waiting in uncertainty; the "chief priests and Pharisees" watching to arrest him. He knew all that, and he marched on into the district of danger, the calmest one of all.

4. AMONG FRIENDS AGAIN, IN BETHANY. Climbing the hills from Jericho, where he cured the blind men, met Zaccheus and spoke the parables of the Talents, the pilgrims reached Bethany "six days before the Passover," which would be Friday, March 31, A. D. 30. The throngs swept on, that they might spend the Sabbath in the sacred city, for the Sabbath began at sundown that very evening, while Jesus and the Twelve stopped with their friends in Bethany. In that seclusion he will be safer; in that sympathetic atmosphere, more comfortable; in that environment and on that day he will find something to do in training the faith of the faithful and preparing them for the trial awaiting them; on that Sabbath, he will enjoy rest and worship with those

who have learned to love him for his worth and owe him deathless gratitude for the restoration of Lazarus to life.

5. HONORED BY THE VILLAGERS. The feast seems to have been given by the villagers generally, who felt that he had been their friend, both in raising Lazarus from the dead and in making Bethany his usual stopping-place. It was given at the house of a man who was still called "Simon the leper," though Jesus had probably cured him long before, and perhaps his house was chosen, because it was the most convenient and commodious for such a gathering. The exact day of the feast is not given. John writes as if it was soon after his arrival at Bethany. That would make it Saturday after sunset, when the Sabbath was past. Matthew and Mark tell of it after their accounts of his conflicts with the officials on Tuesday. That would make it fall on Tuesday or Wednesday evening, more likely the latter. Whether the supper was Saturday or Wednesday evening no one knows. Without going further into the discussion, let us assume that it was Saturday. We know that not one of the writers is strictly chronological.

At this feast we can imagine many friends gathered. We know three of them and they were all there in character—Lazarus, sitting quiet and reverent; Martha, waiting on the table, of course; Mary, penetrating into the deeper meaning of his mission and showing it in her own unique way.

6. A NEW ENCOURAGEMENT. It came through the anointing, but from Mary. It was not the anointing itself, but the insight that preceded and the love that prompted it. It was a custom among Orientals to anoint the head of guests at feasts and she had been assigned to that service or had requested the honor or had come in after the formal and regular anointing, by some one else. She had an insight into the meaning of Christ's life that no one else had ever shown. She knew the plots against him and she knew that he was to achieve something. It was dim and uncertain to her, but she knew more than any one else. She felt more than she knew and she knew more than she could express. She could not do enough for him, even in using this precious cruse of ointment, which she had possibly bought for embalming the body of Lazarus. The deed had a significance to Jesus which it did not have even to her, and yet she felt, in her very soul, that he had some strange, tragical need of just such ministry as she was rendering.

She showed her complete, unselfish love and her unerring insight, in what she did—in the costliness of the perfume; in anointing his feet as well as his head; in wiping his feet with her hair, for it was in violation of custom to loosen the fillets and appear with disheveled hair; in the wonderful revelations which her countenance must have made. Jesus saw that she had an insight into his character and mission that no one else had ever shown, and he felt

a thrill of hope which heartened him for his tragic task. He had the joy of being, in some degree, understood.

How she came to know as much as she did is not hard to see. She was a woman and had a refined woman's intuition; she was a poet and had the mystic's imagination and feeling; she had long been a student at his feet and had strained the eye of an acute intellect and a pure heart to see into the depths of his teaching; she had felt her limitation and God had spoken direct to her trusting soul.

7. HIS APPROVAL OF MERE SENTIMENT. His words of approval are called forth by the brutal growl of Judas, who kept it up till the rest thoughtlessly joined in. Judas said that three hundred pence—a whole year's wages of a laboring man, with purchasing power equal to three hundred dollars in our money—spent that way was a waste and should have been spent on the poor. Granting that he really wanted the poor to have it, we can see the fallacy in his reasoning. She had done a useful thing in expressing such sentiments, for if they are not expressed, in some way, they are repressed; when they are repressed, the poor will be forgotten. "Love thrives upon its own redeeming irrationalities. It is divinely wasteful; it is abandonment or nothing." The money spent in expressing and increasing love passes on into all the higher values. He gives Mary an immortality of fame and influence, assuring her that her fine deed will stimulate

the imagination and ideals and affections and efforts of people as the story is told from generation to generation. Those three hundred pence have stimulated more gifts to the poor than any same amount ever invested.

8. HIS VINDICATION OF THE POOR. We are coming to see, more and more, as he saw clearly, that the poor have hearts and brains, as well as stomachs and backs, and need something besides food and clothes. They need love and truth and friendship and culture; they can enjoy the noble spectacle of an extravagant and uncalculating love, giving its rarest treasures to Him who is highest and best, and growing greater thereby.

9. HIS LOSS OF A WASTED MAN. Judas must not escape our attention, though we shall give a little more thought to him in a later lesson. Jesus called him "the son of perdition," which means "the son of waste." He complained of wasting money, but had wasted a man, a promising man, himself. Time was, when he had some generous and promising sentiments, and he had the best of opportunities. But the vicious sentiments had become dominant and the man had grown less and less, till now he was gone, wasted, diabolized. He had turned against Jesus, and John described either his hidden disposition or his definite actions in calling him a thief. He was a liar, as well. The blood too was frozen in his avaricious veins, and if the money had been voted to the poor and had passed through his hands,

as treasurer, they would never have seen it. He, now, has a diabolical vindictiveness toward Christ, and though the precious ointment was already used, when he made the complaint, and it would really have been too late to sell it, he sought to excite as much dislike for Jesus as possible. He has abandoned his Master at heart and cannot restrain his hatred. He will be seeking to turn his hatred to profit.

TWENTY-FIRST DAY

THE DAY OF HIS TRIUMPHAL ENTRY

Matt. 21 : 1-17 ; Mark 11 : 1-11 ; Luke 19 : 29-46 ;

John 12 : 12-19

It was Sunday, April 2, A. D. 30, one week before his resurrection day, and it seems to have been in the afternoon, as we learn that the evening came on, just at the close of the march to the temple, and he then returned to Bethany for the night.

I. THE CROWDS THAT ATTENDED HIM. They were mostly visitors and were from everywhere, quite a little company from Bethany and from out in Judea, who had seen him raise Lazarus from the dead ; throngs from a distance, some of whom had traveled in the same caravan with him ; others from distant lands which his fame had reached. Some were camped in the outskirts ; some were just coming up in caravans ; some were lingering around,

waiting for him to move; some were already in the city: all were excited. Those in the city came out to meet him, when they heard that he was coming, and then they turned about and led the procession back, one section of the procession following, the other preceding him.

He is the center of interest during that whole Passover period and entirely eclipses all the other attractions. Long before the festival came on, all were discussing him. All of them had come up, with the old deathless hope that some deliverance might at last come to the nation, and were discussing the marvelous doings of this Galilean prophet, especially the raising of Lazarus. They were wondering if he would not at last make a bold and convincing claim to Messiahship. The opposition of the rulers, known everywhere, stirred the people to a still wilder excitement.

2. HIS DELIBERATE PLAN FOR A ROYAL DEMONSTRATION. It was something he never would have allowed before. Now it is his own idea and he takes the initiative in carrying it out. He has reasons for it. It is not that he has, at last, yielded to the clamor of the people for a demonstration. He was not in the habit of so doing, and there is no sign of that in this instance. He has not surrendered his power of unerring self-direction. It is not that he is seized with a sudden mad passion for notoriety, for he will not reach the eastern gate of the city before he will sink into comparative insignificance, in

the sudden revulsion of popular feeling. He was too strong to be swayed by the impulsive wishes of fickle admirers and too genuine to seek an ignoble or grotesque or picturesque fame. He plans it out, under a decision, deliberately formed; he waits till the very right moment has arrived; he carries out his plan, in all its necessary details—as in sending two disciples for a suitable steed.

3. THE REASON FOR IT. As he had always declined to claim his kingship in any public way, as he knew the inflammable and superficial enthusiasm of the people was not to be trusted, as he knew the leaders would be further enraged and would be confirmed in their purpose to kill him, why should he do it?

It was, first of all, God's will as he had given expression to it in prophecy (Isaiah 62 : 11 and Zech. 9 : 9), "tell ye the daughter of Zion, behold thy King cometh unto thee." It was also his duty to the people to declare himself in some way and have them face their king and their opportunity. Further, he would so fire the imagination of the people that their convictions would reassert themselves after his resurrection. He would test the nation's claim that they want a Messiah, reveal them to themselves, and possibly lead them to repentance. And he will tighten his grasp upon his own, by what they see and what they say. Is it not also possible that he was making one final appeal to the people, as such, rather than to their officials?

This was the time to do it. The prophetic word suits the occasion. His life is almost done, and whatever happens, no evil, greater than what he knows is coming, can befall him or his disciples. Less harm and more good will be done by a demonstration now.

4. THE REVIVED HOPE OF THE PEOPLE. The air was athrill that morning. The surging up of the old hope of a deliverer; the increasing enthusiasm stirred by the fast-flying news that something was to happen; the uplifting look on his face, as they met him here and there—all of it meant expectation. The people thought he would at last solve their problems and settle their doubts.

The disciples felt it. They knew his power to work wonders, knew that, by asserting that power, he could terrorize the rulers and send a thrill of fear to the very heart of Rome itself. They knew it, as we also know it, but they did not know that his was the power to suffer and serve and redeem. They now think that he is at last to do what they had all along thought he ought to do. When they heard the talk that morning and saw his looks, their hopes grew up. When they were sent for the steed, they must have had difficulty in containing themselves, for the ass, as well as the horse, was a steed for kings. He wore no royal robes, but they knew he had a royal soul, a kingly character.

We can feel the joy of that day. The people thought they at last had their Messiah and that their

long privation was at an end ; they thought they had their promised king and that slavery to Rome was to cease. As a result, their enthusiasm knew no limit. It showed itself in making a saddle for the steed out of their own clothes ; in strewing the path not with fading flowers, but with palm branches, symbols of victory, and with their own garments, symbol of the consecrated lives which those garments protect and adorn ; in the glad songs they sing to him, as the son of David, come to restore the nation to its freedom and its fame.

All fear was gone. They called him " king," not caring whether it would be thought treason against Rome, for they knew that one, who had such power over disease, and death, and devils, and nature, and man, as he had, had nothing to fear from Jerusalem or Rome.

5. HIS ACUTE SADNESS. He could never before have had greater distress than at that moment, when the procession swept around the southern end of the Mount of Olives and came suddenly in sight of the splendid city. He knew the people well. There had always been an antagonism between their Messianic ideas and his own and that was just as marked to-day as ever. It had shown in his refusal to make a demonstration when they wanted one and now in his giving them the kind they will soon grow weary of. Under the manipulation of skilful leaders, some of those people who are crying " Hosanna " to-day will

say "Crucify him" next Friday. Before they reach the temple enclosure most of them will lose a large part of their ardor. This demonstration is provincial, and comes partly from provincial pride, while the nation's heart, there in Jerusalem, is rejecting him with blind rage. The beauty of the surrounding landscape, the heroic history lying back of its present life, the indescribable splendor of the city itself, make her sin all the deadlier and her doom all the darker. As he thought of this, his sadness showed in his looks, his tears, and his pitying, reproachful words. The last word is not more than spoken, when a change comes over the crowd.

6. THE SUDDEN DISAPPOINTMENT OF THE PEOPLE. He had, all along, seen the antagonism between their Messianic ideals and his own: now they see and feel it, as they never had before. It comes on them with a shocking suddenness. Instead of seeing him lift his face with the look of a Conqueror about to ascend his throne, they see him drop his face in shame and weep in seeming weakness; instead of quickening his pace, they see him halt in hesitancy; instead of proclaiming the deliverance of the sacred city from the tyranny of her foes, he foretells her destruction by those same enemies, who will besiege her and finish her doom. This is strange talk, and they cannot understand him. They are convinced that he is weak or insane, and yet his majestic personality has still a fascination for them. Evidently, he is not the Messiah and they have

been befooled. People never forgive a hesitating or a disappointing leader. In this case they felt so sure they were to be led to liberty and a new national importance, they had not hesitated to say a really reasonable word. They said what is about equivalent to "Long live the king," and they meant him, not Cæsar. Now he has not justified their revolutionary boldness, and they begin to think of the consequences. The Jewish officials are to be feared; the Roman officers will hear of it; Jesus himself has no protection to offer them. The reaction from their enthusiasm has come, but they follow him on into the city, for most of the crowd were too far from him to have seen it all.

With disappointment there naturally comes resentment, but prudence prevents a sudden desertion. Some of them will probably join the Jerusalemite Jews in calling for his crucifixion the next Friday. Many retain their enthusiasm to the close of the day, but the crowd, as a whole, is of a soberer temper when they enter the city. These Galileans change their tone, and when the people in the houses ask, as the procession moves along, who he is, they no longer say he is the king who has at last come, but they simply give the name he is usually called by—"the prophet, Jesus, from Nazareth of Galilee." They melt away and leave the few who are not so much disappointed. From that time he is only a prophet to them, of what rank they are uncertain.

7. HIS ENEMIES ENCOURAGED. When they first

saw the shouting crowds they lost hope and said, "All the world has gone after him." But when they saw the disappointment of many and knew they could now bring the charge of treason against him, for setting himself up as a rival of Cæsar's and receiving kingly homage, they grew bold and insolent. They even told him that the shouts of some boys about the temple should be stopped as treasonable. His majesty still intimidated them, however, as he stood in the temple enclosure and showed his masterful spirit.

8. A PLEASING MEMORY. The crowds stopped at the temple enclosure, but the children followed him in; their shouts died down outside, but the shouting children took up a response within. The rulers bade him quiet them, but he quoted a familiar proverb to show that such enthusiasm was not to be checked at all. The voices of the crowd died away, but the shouts of the children still echoed in his heart, as they assured him plainly that the unspoiled generation coming on would know him as Saviour and King.

TWENTY-SECOND DAY

THE DAY OF FINAL CONFLICT WITH HIS ENEMIES

Matt. 21 : 23 to 26 : 6 ; Mark 11 : 19 to 14 : 11 ;

Luke 20 : 19 to 21 : 36

It was Tuesday, April 4, one of the busiest days of his busy life, in fact, the very busiest, if we may

judge by what is written of it. No complete record has ever been made of any day's work, yet we must regard this as pretty fully reported. We find more than conflict—we find the incident of the widow's mite, the long talk with the disciples as they sat on the Mount of Olives, and the black treachery of Judas when the night came on. Perhaps the visit of the inquiring Greeks was made that day. Since the triumphal entry on Sunday, the events are about as follows: Sunday night in Bethany; the fig tree blighted, Monday, as they went into the city; an uneventful day in the city, teaching, unless the visit of the Greeks was that day, though we shall regard it as having been on Tuesday; retirement to Bethany, Monday night; return to the city, Tuesday morning, the disciples noticing, with surprise, that the fig tree had withered to its roots, and receiving in reply, some striking instructions from Jesus about faith and prayer and forgiveness. Following him through the day, we see him in five different relationships, to his enemies, to the poor widow, to the Greeks, to the disciples, to Judas.

I. HIS ENEMIES.

I. THE IRREPRESSIBLE CONFLICT. Conflict with them was inevitable. They were in a pitiable plight and had to do something desperate. They had plotted and made threats: now they must make good. Despite the change of feeling at the triumphal entry, he was still something of a popular idol, overshadowing them: they must get him out of their

way. The mind of the masses was ready for a revolutionary reaction against Rome, and, from his boldness in defying his own nation's officials, he was capable of working up a fanatical movement of tremendous power, which would break the nation's peace and the Pharisees' influence: they must get him out of the way. These three considerations bring them out in an attack on him. To be sure, he had refused on Sunday to accept that office of leadership, and had given the people an irritating disappointment, yet his continued deeds of power, as in blighting the fig tree, healing people in the temple and cleansing the temple, the second time, of its avaricious and sacrilegious traders, was indication of a purpose that might be dangerous.

2. THEIR DEFINITE AIM. Their ultimate single purpose was to get him put to death. In order to do that their immediate double purpose was to get him to say something on which their own Sanhedrin or council could sentence him and get the approval of the Roman governor, and to discredit him with the people, so that they would not offer violent resistance. Rome allowed her provinces local self-government, to the extent of inflicting severe penalties, but not the death penalty. The officials must have the sanction of Rome and must not arouse a popular opposition in putting him to death. To-day they have resolved to show him up and bring the scorn of the people on him, while they entrap him into some criminal utterance. It must be done at once.

3. THEIR PLAN OF ATTACK. They are united—all the warring factions of the Jews—Pharisees, with their various representatives, scribes, lawyers, and priests; Sadducees, with their priests and their scornful leaders; Herodians, the disputatious time-servers who were always supporting the reigning power. They were united for once. They work out a programme and appoint their most skilful disputants to lead the attack. They have decided on the questions on which they will impale him. Those questions will take advantage of his simplicity and make him appear ridiculous to his former admirers, and, if possible, make them think he had betrayed them. Now for the attack.

(1) *A General Challenge of His Authority as a Rabbi and a Worker of Miracles.* The chief priests, scribes, and elders asked this question. It implied that he must have authority from the council, and they hoped he would speak so irreverently about that revered body as to horrify the people and be open to the charge of blasphemy. He does not “descend to the battle-ground on which they wish to engage him,” but puts them on the defensive with a question about John’s ministry, as symbolized by his baptism. Their dilemma was that if they said it was from heaven they would indorse Jesus, whom John preached, and confess that they did wrong in not receiving John and Jesus too; if they said it was not from heaven, they would be at once condemned by the people, for the populace admired

John. They not only were confused: they lied. And the people saw both the confusion and the lie. So far the whip was in his hand. They answered their own question and were forced to confess indirectly that Jesus had his authority from heaven.

That is not enough. They need severe treatment, and he gives it to them in three parables. In the parable of the Two Sons he teaches them that they were worse than the publican and harlots, for they had claimed to do God's will but had never done so, while the unfortunates had always refused to do his will, but were now pressing into the kingdom. Theirs was the sin of insincerity. The parable of the Householder and his Husbandmen discloses their brutal unfaithfulness to "covenanted duty" in the interests God had committed to their hands. For they had refused to yield him fruits of righteousness, had rejected and slain his prophets, and now were trying to kill the well-beloved Son. The third was the parable of the Marriage Feast, and it shows their "contempt for God's grace." They were like the people in the parable invited to a wedding-feast. There was first an invitation, which was accepted, then a notification that all was ready, which was neglected, then another invitation through other servants, who commended the feast by telling them of the menu. In the several invitations we find benevolence, forethought, authority, patience. In the refusal, we find lying, rebellion, indifference. They would justly suffer loss and punishment. Some car-

ried their insolence so far as to insult the occasion by appearing without a suitable garment.

He drew the picture of those Pharisees to the life, and they were themselves discredited with the people. Long before he was through they saw his purpose, and in their impotent rage would have taken him by violence, but were afraid the multitude might mob them.

(2) *Then, Strangely Enough, the Herodians Join the Pharisees in an Attempt to Catch Him with a Question About Paying Tribute to Caesar.* To all, their taxation was a burden. Nothing could discredit him so much with the people as a word approving the Roman taxes: nothing will sound so treasonable to Rome as a word against taxes. He is in a dilemma. Yet his reply is so adroit as to be simplicity itself. It sounds the deepest notes of duty to the State and to God. And yet it has taken men a long time to discover its profound meanings. Many of them must have thought he had evaded an issue; some called him cowardly and unpatriotic, and were ready to crucify him a few days later. But he silenced the debate.

(3) *The Sadducees, Who Made Claims of Superior Culture and Refinement, Now Take Their Turn.* Their purpose is to discredit a doctrine dear to Pharisees, and yet they are supported in the question by the Pharisees—the doctrine of the resurrection. Their question was about the woman who married seven brothers in succession. His reply

showed their insincerity, since they did not believe in the resurrection at all; it showed their ignorance, for the Scriptures taught continued existence; it showed their lack of refined imagination, since any one should know that relations based on physical organization pass away with the life of the flesh.

(4) *Now Comes an Attack from a Lawyer*, who is, of course, a Pharisee, but is a professional expounder of the Mosaic and rabbinical laws.

He and all the Jews had the laws classified, some great and some small. It was both an academic and an ethical question, which was the greatest commandment. After saying that all the laws are summed up in the two—to love God supremely and love men as one's self—he turns the attack on them, and delivers a philippic against them that almost drives them insane. He first showed their ignorance of the Messiah, their presumption and disobedience to God's law, overbearing cruelty to their poor dupes, and pretense to piety and authority. The woes pronounced on them in Matthew 23 almost make us shudder. Yet he closes with a loving and heart-broken lament over cruel and heedless and doomed Jerusalem. They, and not Jesus, had been humiliated before the people.

II. THE POOR WIDOW.

He turned down one of the colonnades into the court of the women, and saw this widow putting her all into the stationary collection box. He saw the motive and the sacrifice involved, and appraised

the gift more highly than the larger offerings of the rich. She kept all the law in keeping the two commandments to love God supremely and men as one's self. This was like a refreshing breeze to the suffocating heart of Jesus.

III. THE INQUIRY OF THE GREEKS.

They were proselytes to the Jewish faith and wanted to learn from Jesus in person if he were the Jews' Messiah. It was a comfort to him to know that not all were like these officials, that the Gentiles would some day embrace him as Saviour and that he would reign over them. This is the beginning of that glorification which he will have when the nations shall call him Master. But his joy is tempered by the thought that he must die in order to win them, and that they must die to the world in order to be his living, loving disciples. He must be true to them and tell them so.

IV. THE DISCIPLES.

He has a long, impressive talk with them as they sit on the Mount of Olives, on their way over to Bethany that evening. They spoke of the beautiful masonry of the temple as they left the city, but he told them it would be thrown down. They asked him when and he told them, not when it should be, but how to be ready for it, in a parable about ten young women invited to a wedding-feast, of whom five took precautions to be ready for any emergency, while five failed to do so and failed to enjoy the occasion. They are ready for anything only by

being ready for everything; they are ready at one time only by being ready all the time. Then he taught them fidelity to opportunity by the parable of men who had money to take care of. Each had just what he could use: the faithful were rewarded, the faithless were punished. By a picture he discloses the judgment scene, and warns them that the decisions there will depend on their attitude toward him here, as that attitude is shown in their treatment of his people here.

V. JUDAS' PLOT.

The leaders called a meeting of the council that night, and resolved that it would be necessary to wait till the pilgrims left the city before they could safely arrest Jesus. But that very night, or not many hours thereafter, Judas came with a proposition to deliver him into their hands. It was good news to them. The bargain was made. Judas was going to get all he could out of the wreck—thirty pieces of silver.

What a day was that Tuesday!

TWENTY-THIRD DAY

THE DAY OF HIS FORETASTE OF DEATH

*Matt. 26 : 17-46 ; Luke 22 : 7-46 ; Mark 14 : 12-42 ;
John 13 : 1 to 18 : 1*

It was Thursday, and it was a day of farewell to friends and foretaste of death. We think of what

took place in Bethany, in the upper room, and in Gethsemane that day.

1. IN BETHANY. Thither he had gone Tuesday night, after the exciting controversies in the temple and the long talk with the disciples on Mt. Olivet about the solemn, tragical future. There, with his dear friends, he stayed through Wednesday and until Thursday afternoon, when he came into the city to celebrate the Passover with his disciples and to meet his death. How he spent that quiet day we know not, but we do know he enjoyed the sympathetic atmosphere of that lovely home, and we can well believe that Mary, at least, was constantly thinking of the coming tragedy, with confused, anxious mind, yet with a loyal, trusting heart. He must have talked much with them and imparted to all some truths that would come to their aid in the bewildering sorrow that was soon to fall on them. In his farewells at Bethany there was a tense feeling, but no formal leave-taking, we can easily think. Quietly and informally he bade them adieu to go into Jerusalem for the Passover supper. All felt it. It was part of the agony of his foretaste of death.

2. IN THE UPPER CHAMBER. (1) *Preparations for the Passover.* As a loyal Jew he would observe this Passover. As the head of a company he would be responsible for it, even as a father for his family. This is the nucleus of a new spiritual family and he is its head.

He has shown his usual forethought in arranging for it in advance, and arranging so discreetly as not to attract the attention of the public or expose himself to Judas' nervous haste to deliver him up. He knows the situation perfectly and acts wisely. Jerusalemites knew that their visiting brethren must have room in which they could gather as families or groups, and were ready to accommodate them with generous hospitality. Jesus wisely arranged with a friend beforehand for a room and, just as wisely, kept it to himself. The friend is thought by many to have been the father of Mark, because, after the resurrection, the disciples continued to meet in an upper room, presumably this one, and Mary, Mark's mother, made her home a Christian headquarters. Then when the time came to arrange for the supper, he still observed secrecy by sending only two, Peter and John, and not even telling them where to go, but giving them a clue which they could follow. He and his friend had agreed on that method of doing it, or he knew what the friend would be doing. Women usually carried the water, and a man doing so would be a strange-enough sight to attract their attention. The two found the place, secured the lamb, and had it passed on and slain by the priests, secured the bread, wine, and bitter herbs, arranged the table and had everything ready for the supper, which was eaten between three and six. Thus his secrecy prevented popular excitement—for they were watching for him; se-

cured perfect arrangements, for Peter and John had nothing to make them nervous while preparing; kept Judas from precipitating the crisis, for having already arranged to deliver him up, he might, through dread of delay or eagerness for his pay, bring the officers upon Jesus too soon; had quietude for his own paschal thought, for he knew that he was the real Passover lamb, of which the one they would eat was but a type. He and the ten arrived and found all things ready in the large upper room, reached by outside steps and wholly free from interruption.

(2) *The Lesson in Humility.* The disciples came there in an ugly mood and had to be taught. One thought was in their mind—his splendid kingdom; one ambition mastered them—to have conspicuous places in that kingdom. Some days before, the mother of James and John had stirred them all up by asking the two highest places for her sons. That passion for preeminence is again aroused at sight of the table. In the scramble for the best places at the horseshoe table, around which they reclined on their left arms with feet stretched out from the center, John was in front of Jesus, reclining on his bosom, we might say, and Judas just behind him, while Peter was across on the opposite side.

Their love of preeminence was also shown in an unwillingness to wash each other's feet. Wearing only sandals, the dusty feet needed bathing and hosts always provided a basin of water and towel. Peter

and John provided them, but no one wanted to render the service, though they were probably in the habit of washing each other's feet. They were in a bad mood and must be taught better. Jesus does it by instruction and example, and he does it because of his intense, unfailing love for his own and their great need. His instruction was that the law of life is service; his example illustrated that law, for he himself washed their feet, much to their shame. But they learned the lesson of lowly service in his name.

(3) *The Last Passover Supper.* It was the tenderest, most pathetic Passover he had ever attended. He had a vivid sense of its historic significance, of its relation to himself and of the fellowship which it afforded with his spiritual family.

(4) *The Traitor Identified.* It may be assumed that Judas thought Jesus ignorant of his plot, and Jesus thought it best to inform him that he knew. He wants only the faithful with him for the new supper he was to originate, for the confidential talk and the loving prayer to follow. He wants an unbroken fellowship for a while. He begins by stating that one of them should betray him: that would lead to wholesome self-examination. Then each asks the question, "Is it I?" and Judas asks it to throw off suspicion. That enables Jesus to whisper to him the truth, as he had confessed it to John, just in front of him. When Judas left, Jesus said a word to him that must have stung, though the disciples did not understand it. He felt happy relief,

and from that time he and they had an exalted experience.

(5) *The First Lord's Supper.* With the wine, and the bread a new ordinance is instituted. By it they are to remember their deliverance, not from Egypt, but from their sins; not by means of the paschal lamb, but of "the Lamb of God," even himself; not to remember each other, but him; to show forth, not so much his life as his death. The broken body and shed blood symbolize his power to purify and invigorate. The Supper has no magical power, but it has power to set forth truth, exalt the memory and stir the aspirations. A new epoch is coming and he gives them a token of a new covenant of grace with them.

(6) *The Comforting Talk.* In that talk he seeks to prepare them for their trial by disclosing the ties that bound them to him and to each other—vital ties, that nothing could dissolve. He assured them that their separation would be short, that they could ask his Father for what they should need, just as they were in the habit of asking him; that the Spirit would abide with them, to teach, protect, comfort; that they would have joy in him and be very useful to the Father.

(7) *The Uplifting Prayer.* He prayed tenderly that they might have life, protection from evil, success in their warfare; that they might be kept by his word, be unified, lead the world to believe on him at last, be with him, to behold and enjoy his glory.

The prayer was a protecting shield thrown over them. It was an exalted occasion. But before the end he had to tell Peter of his coming denial.

3. IN GETHSEMANE. (1) *Seeking a Place for Private Prayer.* From that upper room he went out of the city, through St. Stephen's gate, into an olive garden, across the brook Kedron. It was called Gethsemane, which meant olive presses, because olive presses were there. He had often sat and talked with friends under those trees in true Oriental fashion, and now he comes there for private prayer, as he feels the terrible agony coming on, and also to meet his fate, for he knew Judas would expect to find him there.

(2) *The Awful Agony.* It was all the more intense for the joy he had felt in the upper room with the disciples. As long as he could be preparing and protecting them his mind was partly kept away from himself, but now he has nothing to do except to wait for the betrayal and arrest. The agony that swept over him was greater than any he had ever felt before. It was an anticipation of what he was to suffer on the cross the next day, plus one other element, the element of a furious and awful temptation to avoid the cross. At the beginning of his ministry the devil sought to induce him to accomplish his purpose in the world by avoiding the cross; now that temptation comes back, at the moment when he can do no more and only waits, facing the cross. Matthew says he was "sorrowful and sore

troubled," and Jesus himself says "my soul is exceeding sorrowful, even unto death."

It was not the mere physical suffering that he was dreading: sensitive saints have welcomed horrible death with untroubled joy. Nor was it the prospect of the degrading death of the cross: Romans crucified only slaves and criminals. Jewish law pronounced a curse on him who hung on a tree. What he dreaded was not the physical death. He had been calling that "sleep," and had sought to have his disciples call it the same, and he reserved the word "death" for something that the soul experiences when it is separated from God, the source of its life. He does not call his coming experience "sleep," but that awful thing "death." Nothing more terrible is possible or conceivable. To-morrow his body will fall asleep on the cross, and that he dreads not; to-morrow his soul will taste of death, and that almost kills him as he now has a foretaste of it.

An absolutely sinless soul is to suffer for sin, and he is to be regarded as sin itself. He suffers for humanity, for he was so connected with them as to take their woes and wickedness on himself. Now, as he enters that garden, he gets a taste of the coming death, and meets the fiercest temptation that has ever yet assailed him.

(3) *The Victory.* He sought some relief in the sympathy of his disciples, but they went to sleep. There was one passion in his soul stronger than dread of that death, the passion for doing his

Father's will. That came to his aid and he recovered command of himself. He accepted his Father's arrangement and looked death squarely in the face. Then he grew calm. He had won the victory. From this time he is free from the temptation to evade death and can devote his soul to the struggle with death itself.

In this new self-command his majesty shines out as it never did before. His rapt and heavenly look awed his enemies when they came to arrest him. Now he is ready. He calmly wakes the sleeping disciples, comes forward to meet his captors and preserves his self-possession to the end.

TWENTY-FOURTH DAY

THE DAY OF HIS DEATH

*Matt. 26 : 47 to 27 : 66 ; Mark 14 : 43 to 15 : 47 ;
Luke 22 : 47 to 23 : 56 ; John 18 : 2 to 19 : 42*

I. THE BETRAYAL. The betrayal took place several days before, but was consummated a little after midnight, in the early hours of Friday, April 7, A. D. 30, according to our method of reckoning. In that act, Judas consummated the villainy of the ages, and is therefore credited by mankind with the basest nature known among men. He did not simply desert a cause that he could not appreciate, but he secured the death of its leader for a money consideration. He did that, after being honored with a

place in Christ's inner circle, and with the intimate and confidential friendship of Christ; after being taught the sublimest truths and ideals that ever were uttered by human lips, and given the most beautiful and fascinating example of goodness the world has ever seen. He took advantage of unselfish goodness to betray him.

His motive was complex. It was chiefly avarice, for he was by nature a lover of money and had been feeding that love of money by handling the common funds and stealing from the bag. There were minor motives, reinforcing his master passion—ambition for power, which had been disappointed, but might now find gratification, as he associated himself with the nation's leaders in their policy of getting rid of this dangerous enthusiast; revenge for the disappointment and humiliation Jesus had given him. He had at first become a disciple with some fairly good sentiments and with great ability. In fact, his Messianic ideals were about the same as those of the others, to begin with. But as the others grew toward Jesus, he grew away from him; they grew better, he worse. If he had been "born again," as he was at one time capable of, he would have been very useful, with his abilities, for he would have had another passion strong enough to keep love of money and ambition for power in a subordinate place, and there would have been no revenge to gratify.

He steadily grew in evil. He was disappointed in the character and mission of Jesus, while the others were disappointed in his mission, though not in his character. The death of John the Baptist chilled his hopes; the refusal of Jesus to accept temporal power irritated him; the enmity of the Jewish leaders made him wince; the disclosure of the coming cross and shame maddened him with what he thought its fanatical self-immolation; the knowledge that Christ was aware of his treacherous nature made him vindictive. His moral alienation from Jesus was complete and he was Satan's tool. He is no longer Dr. Jekyll, with the possibilities of a Mr. Hyde; he is Mr. Hyde himself forevermore.

The method by which Judas accomplished his perfidy was diabolical beyond description. Stalker points out that he profaned the Passover, invaded the sanctuary of his Master's devotions, and debased the sign of affection and discipleship in identifying his Master, for he kissed Jesus frequently and fervently, as if in affection, and was called "friend" by Jesus while doing so.

2. THE ARREST. It was made late at night, with the hope that they might find Jesus asleep, and through fear of arousing popular opposition if they attempted it in the daylight. They also hoped to have him arrested, condemned, and ready for punishment at once, and thereby throw his friends into a panic before they had time to think.

The arrest was made by a band of Roman sol-

diers, the temple police, and some high officials, all led by Judas. They were surprised that he came forward and gave himself up, for they had lanterns and weapons, to secure him if he sought to escape. They were more surprised at his calm bearing, were overawed by his majesty, and the soldiers fell to the ground in fright and confusion. They had never seen a real, complete man before. The rapture of his victory in the garden was in his face. He almost arrested himself. He seemed to aim, just then, at two things—to protect his disciples and to impress his enemies, so that they could be saved from sin some day. He complained that they did not arrest him openly; he restored the ear of the high priest's servant, which Peter had cut off in foolishly trying to defend Jesus! He diverted the attention of his captors from his panic-stricken flock and saw them all flee in terror and yet in safety.

3. THE JEWISH TRIAL. There were two trials—by the Jewish governing body and by the Roman governor. The former would have been sufficient if they had not demanded the death penalty. Rome allowed her provinces to enforce their own laws in most cases, save in inflicting the death penalty.

There were three stages of the Jewish trial.

(1) *Before Annas*. He was the ex-high priest, but was the head of the Sadducean sect and of the reigning dynasty of high priests, we might say, and would be called a "boss" to-day. He had held the office and had five sons and now his son-in-law in that

exalted position. Though seventy years old, he was astute and autocratic. He kept awake that night to conduct the first informal examination of Jesus. He and Caiaphas had rooms in the high-priestly palace, a house built out flush with the street and opening on an inner court, entered through an arch, with a large gate and a smaller wicket gate. In the court the soldiers made a fire while the trial went on.

(2) *Before Caiaphas.* Annas could not formulate a charge, though they insulted Jesus and then took him to the room of Caiaphas in the same building, and some of the council informally assembled. They quoted what he said about destroying the temple and tried to prove blasphemy, but broke down. Then Caiaphas put him on oath, and he confessed that he was Son of God. That enabled them at last to charge him with blasphemy. Then followed a scene that was a disgrace to human nature. They spent the time till daylight insulting him by spitting on him, striking him, blindfolding him and making sport of his prophetic claims by asking who struck him.

(3) *Before Caiaphas and the Regular Council.* The council could not take legal action till after daylight, and their former trials were to prepare a decision that could be hastily affirmed by the council in regular session. At a legal hour he was again asked if he were the Son of God, and then formal sentence of death was passed. Though the council

was legally assembled, its findings were illegal. They did not seek the truth—they sought a pretext for condemning him.

4. THE ROMAN TRIAL. This also had three stages, as we shall see—before Pilate, before Herod, and before Pilate again.

(1) *Before Pilate.* Pilate was a typical Roman official, selfish, with a high regard for “the system” on which he was dependent, though with some rudimentary sense of justice. The deepest passion of his nature was the passion for place, and subordinate to that were all his other, more or less good, qualities.

When they called on him that morning he was in a bad humor. It made him mad to be called so early; to be compelled to come out to them, instead of receiving them in his court, for they refused to come in to him on the ground that they would be defiled by going into a Gentile’s house on the feast day; to be ordered to confirm their death sentence without examination of it, and even without being told the charge on which they had done it. He hated them and they hated him. He knew that Jesus was innocent and that they were actuated by utter viciousness. When they said they had charge enough, he told them to go on then and inflict the punishment their law allowed. Then they made a threefold charge—that he perverted the nation, forbade paying taxes, and set himself up as a king. Pilate was compelled to notice it, and after a private

examination of Jesus, saw he was not guilty. But when he sought to release him he was met with an outcry that this man was stirring up people all over Judea and Galilee. The word "Galilee" suggested a way out of Pilate's dilemma. Herod was ruler of Galilee and happened to be in the city that very day. Pilate will get Herod to pass on the case.

(2) *Before Herod.* Herod was glad at last to meet him, and hoped to see him perform some miracle. He had gone the whole round of wickedness and now wanted a fresh sensation. But Jesus would not gratify a vicious taste nor say a word to the unrepentant murderer of his friend, John. Jesus' silence enraged him, and he allowed his soldiers to insult him with mockery and by putting on him an old cast-off gorgeous robe and leading him back to Pilate, in that garb.

(3) *Before Pilate Again.* The issue was now joined. Pilate should have then released him, and he really determined to do so, at any cost, save one, peril to his office. They can charge him at Rome with harboring a rival to Cæsar and can get him dismissed. Pilate cannot risk such a calamity. He made several attempts to release Jesus. First, he offered to make him the criminal to be released at the annual feast, thus stamping him as a criminal, which he had no right to do. But they strangely demanded the release of Barabbas, a man who had really led an insurrection against Rome, the very thing they wanted Pilate to condemn Jesus for.

Next he appealed to their sympathy, by having him scourged, which was a horrible outrage on justice, and thinking his pitiful appearance would satisfy their thirst for blood; but it only excited a bloodier thirst, as Jesus stood bleeding, clad in mock purple, carrying a reed and wearing the crown of thorns, which the soldiers had made from a bush growing in the court and twisted into a sort of crown. This was the horse-play of the soldiers, with a would-be king. It was a diversion for their amusement of which they little recked the hidden meaning. When they grew fiercer still, Pilate had another private interview with him, and when threatened by the mob he consented to his death, dramatically washing his hands of the whole matter, as if he could make a decision and escape the consequences of it.

5. "VIA DOLOROSO." The wild procession moved out the Damascus gate at the northwest corner of the city—priests and leaders, soldiers, the doomed men, the mob, and a few mourners. Two incidents are preserved—Simon of Cyrene compelled to take the heavy cross from the fainting Christ and thus relieve him for more suffering; the mourning daughters of Jerusalem, to whom he spoke solemn warning.

6. PILATE'S TARDY REVENGE. He poured vitriol on the Jews by inscribing on Christ's cross "The King of the Jews," implying that the whole nation was dishonored in the dishonorable death of their king and by his crucifixion with robbers. They

felt the insult. They had their way about the murder; he had his, about these petty insults.

7. WITNESSES. Doctor Stalker divides them into three groups, which he characterizes by three words—apathy, the stupid insensibility of the soldiers; antipathy, the hatred of the officials and of the robber at his side, who had descended to brutal abuse of the meek sufferer; sympathy, which describes John, the women, and a few whose hearts were touched. Where were the disciples? Only John was with him. Judas had killed himself in remorse. Peter had watched the trial from the court of the priests' palace with breaking heart, and was now alone somewhere. The others—scattered.

8. SEVEN SAYINGS ON THE CROSS. They show self-command, unselfishness, desire to save others, sense of suffering. Those sayings came probably in this order: "Father, forgive them"; "behold thy son" and "behold thy mother"; "to-day thou shalt be with me in paradise"; "I thirst"; "My God, my God, why hast thou forsaken me!" "it is finished"; "Father, into thy hands I commend my spirit."

In his bearing on the cross he stood out in sublime contrast with his enemies. That was victory.

9. THE END. It was the same day, an unheard-of thing, for the crucified usually lived several days. It was therefore voluntary—he laid down his life. It was the falling asleep of his body after a taste of death for every man—that death of which he had had a foretaste in Gethsemane. A hush came over

the people and many thought a great crime had been committed. The tragedy of all time had been enacted.

10. HIS BURIAL. He was buried by two secret disciples, Joseph and Nicodemus, in a new tomb belonging to one of them. Only the faithful women—none of the apostles save possibly John—saw where he was laid. They thought they had lost him, but they still loved and trusted him. They were dazed and could not explain the mystery of it. It is midnight in their souls, but the day will dawn again.

V

RESURRECTION PERIOD

Sunday, April 9 to May 19.

160. Resurrection and manifestations. Matt. 28 : 1-20 ;
Mark 16 : 1-18 ; Luke 24 : 1-49 ; John 20, 21 ;
Acts 1 : 3-8 ; 1 Cor. 15 : 5-8.
161. His ascension. Mark 16 : 19, 20 ; Luke 24 : 50-53 ;
Acts 1 : 9-12.

TWENTY-FIFTH DAY

THE DAY OF HIS RESURRECTION

*Matt. 28 : 1-20 ; Mark 16 : 1-18 ; Luke 24 : 1-49 ;
John 20, 21 ; Acts 1 : 1-3 ; 1 Cor. 15 : 1-8*

It was Sunday morning, April 9, A. D. 30. Not a soul on earth was expecting his resurrection. He had said he would rise again, but the disciples to whom he said it never dreamed that he meant exactly what he said. They had their own method of explaining his strange words. His enemies, whose ears the words had reached, did not imagine that such a thing was possible, but their acute and nervous suspicions prompted the fear that his disciples would steal his body away and claim that he had risen. They little knew the hopelessness of that stricken group. That we may understand the meaning and reality of his resurrection we will take a backward glance—at his death and burial.

I. THE REALITY OF HIS DEATH.

There was not a man or woman who knew of the crucifixion, but believed him to be dead. Joseph and Nicodemus could never have anointed his body, bound it in linen cloth, put it in the tomb and closed the door with a huge stone, if they had not thought him dead, for they were careful, judicial men in reaching an opinion, and they then cherished a

deathless devotion to him. The priests were perfectly satisfied that he had died, but were afraid his disciples would attempt to recover the body and claim that he had risen. Pilate had no doubt of his death, for he knew of the rigors that swept over him and the thrust of the spear into his side. He could not have encouraged a mock burial. The soldiers saw the body grow rigid in death and they knew what it meant, but to make assurance doubly sure, they gave him a deadly thrust, to the very heart. The disciples not only knew he was dead, but, after his resurrection, required the most complete proof that he was alive again. In no word or tone did any of the disciples afterward ever teach or hint that his life on earth after his crucifixion was anything less than a life from the dead. If he had not died, he could not have made such prophecies concerning his death, the accounts we have of his life could not have been written, the present structure of the Scriptures would have been impossible, the Jewish ritualistic worship could never have been devised, the ordinances of baptism and the Lord's Supper would be a grotesque farce, and men would never have had those Christian experiences which have given an element of the divine to human life. If we know anything, we know that Jesus died.

II. THE SECURITY OF HIS INTERMENT.

Friends and enemies were interested in making his burial secure—his friends, fearing that those who had wreaked on him such vindictive violence in his

life, might pursue his body into the grave; his enemies, suspecting that his disciples wanted to steal his body and claim that he had risen. If a grave could ever be made secure, that grave was, with the stone, too heavy for one man to roll away from the opening in the side of the cliff; with the legal seal, a cord stretched across the stone and the ends sealed to the walls, which one could break only at the peril of his life; with the Roman guard who well understood that their own lives would be the forfeit for his escape. We know his interment was secure. The eclipse seemed total and abiding.

III. THE REALITY OF HIS RESURRECTION.

It is established by such a variety of proof that Keim says "the resurrection of Jesus must be taken as an historical fact," and Westcott writes, "Taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the resurrection of Christ."

And yet, in every age, the fact has been disputed. The attempts to disprove it, however, have always brought out a worthy defense that has confirmed the followers of Christ in their convictions. We are not surprised that judicial minds have found delight in weighing the evidence and that some of our important treatises on the subject have come from lawyers, as the works of Greenleaf and Morrison, for example. The doctrine has been attacked with three different arguments, and we may well take a glance

at those arguments, to note their animus and their fallacy.

I. THE CHARGE OF IMPOSTURE. That charge was first made by his enemies, although they knew that the disciples had not stolen away his body and could not have done it. It came out of the same hatred that put him to death and was invented in order to keep the people from believing in him. It was invented by desperate men who heard he had risen. In modern times the argument has been repeated, in the face of an added difficulty, namely, the marvelous results of the resurrection, results which could not have come from an imposture. The transformations wrought within forty days are conclusive proof that the resurrection was a fact. In forty days after that Sunday morning, April 9, every disciple was telling it abroad that Jesus of Nazareth, who was known to have been put to death, had risen. They were telling it fearlessly, joyously, lovingly, in a way that would have been impossible to mere impostors.

The invention of such a story by them was a psychological impossibility. Had they been able to remove the body, while sealed and guarded, which they could never have done, they might have invented the story that it had been carried to heaven, but could not have invented the resurrection story. The idea of his resurrection never entered their minds till after the event itself, and even then not till it was forced upon them by the open grave, the

words of the angels, and the actual sight of the risen Lord. Their hopelessness was so complete and crushing that they could never have imagined such a thing, much less have hypnotized themselves into the most radiant and contagious joy known to mortals. Only the resurrection itself was able to produce such a transformation in them.

There could have been no adequate motive for such an imposture. They made that fact the very heart of their message to mankind and thereby subjected themselves to scorn, ridicule, hatred, persecution, imprisonment, torture and, in many cases, death itself. In preaching that doctrine they lived their lives on the lofty resurrection level, and that would have been impossible had the basis of those lives been a lie and a sham. They exhibited the rarest and tenderest altruism that had ever been known among men, save in the one instance of Jesus himself, yet the theory of imposture credits them with leading their followers into unspeakable sufferings, just to propagate a lie. The most marvelous ethical movement in history could not have come from an imposture. That one fact of the resurrection revived their faith, organized their system of truth, inspired their hopes and energies, gave a new name and date to the Sabbath Day, raised Christianity from its temporary death and started it on its career of the conquest of the world with the weapons of truth, righteousness, love and self-sacrifice.

To summarize: It was physically impossible for the apostles to steal the body of Jesus. And even if they had done so it would have been psychologically impossible for them to invent the resurrection theory; to revive and increase their old joys and hopes, to live such noble lives as that doctrine inspired, to endure the fiery trials that awaited them, to subject their dearest friends to similar experiences, to be led by that doctrine to preach truths that hopelessly condemned them for starting such a doctrine. It was dynamically impossible to build the great Christian religion on such a fraud.

2. THE SWOON THEORY. It is claimed that Jesus swooned on the cross, but afterward revived and appeared to the disciples. This theory is disproved by the reality of his death, and yet several other facts may be cited. Had he only swooned the thrust of the spear would have killed him. Then too, his disciples would have let out the secret, for they would have known the truth in the case. Their writings show an unsuspecting belief in his death. Most of all, he and his disciples would have been in collusion to teach a huge lie, invented by him, for the salvation and perfection of men.

3. THE VISION THEORY. This claims that Mary Magdalene's mind was so filled with him that she thought she saw him and told others about it, till they thought they saw him also. Then they explained it as a resurrection. The disproof of this is very easy. First, it is inconceivable that a

movement so colossal, so sane, so clear, so noble, so infectious, so elevating, should have arisen by accident out of the haunting vision of a half-crazed woman, and that all human history should be changed by a hallucination.

In the next place, any one could have disproved the claim by showing the body of Jesus. Again, the time within which the faith and hope of the disciples revived was too short, if they were revived by a vision. Lastly, it may be said that visions always increase in frequency, but in that case, after more than five hundred had seen him, the vision ceased abruptly and entirely. A modification of this theory has been proposed, granting that the disciples did actually see Jesus, not with the eye of sense, however, but with the eye of the spirit. They felt his spiritual presence. In that case there would have been no empty tomb, there could have been no conception of a resurrection, and the Scriptures, as we have them, could not have been written.

4. THE MEANING OF HIS RESURRECTION. Though his spirit enjoyed conscious existence during the hours of its separation from his body, yet it was necessary that that spirit should gather his body out of the grave again and enter on the resurrection life.

(1) As the Son of Man and representative of humanity, he was the first one to realize man's latent possibility for continued existence, in his complete form, as body and spirit. In the soul of man, guesses

and vague yearnings were indicative of such possibility, while the rising of the spring-time life out of winter's death and the change of chrysalis into the higher physical form of the butterfly, are some of the hints from nature that our "vile bodies" are capable of advance into spiritual and "glorified bodies." If that possibility was ever to be realized, Christ was to do it. And he did. In doing so, his resurrection is the earnest of humanity's "the first fruits of them that sleep," so that we now know that, if our spirits are like his, our bodies shall be fashioned in the likeness of "his glorified body."

(2) As "the Captain of our salvation," he could not be a trustworthy leader, till he had won a victory in every contest and with the very last enemy. Is he able to give up his life and then return to his sleeping body, reanimate it, and adapt it to the home whence he came, and to which he will take his people? Unless he can, he cannot assure their resurrection.

(3) As he had become perfect by a perfect growth, in adverse conditions, he cannot complete his own life without rising again. The marvels attending his birth and death required the marvels of the resurrection. His character was the marvelous thing and displayed itself finally in his resurrection. The principle which he brought from the skies, of dying in order to live, was perfectly embodied in him. The crucifixion found its complement in his resurrection.

(4) He completed his earthly task and carried human nature back to heaven with him, in his glorified risen body.

5. THE ORDER OF HIS APPEARANCES. It is difficult to arrange the order so as to be sure it is correct. Putting the four accounts together and bringing in Paul's statements in 1 Cor. 15, we have reason to believe that he appeared in the following order: (1) To Mary Magdalene. She had come to the sepulchre with the other women before it was light, and reaching there first and seeing it empty had returned to tell Peter and John that his body had been taken away. The two men then sought the sepulchre hurriedly and learned from the angels that he had risen. As they left, Mary came up, and after looking into the empty sepulchre, turned to leave, when she met Jesus (John 20 : 11-18). (2) To the other women, who seemed to have remained all this time in the vicinity of the tomb. (3) To Peter alone, probably that morning (Luke 24 : 34, and 1 Cor. 15 : 5). (4) To the two disciples on the way to Emmaus that first day, Cleopas and his companion (Luke 24 : 13-35). (5) To the apostles in the absence of Thomas, that same Sunday evening. (6) To the same disciples, in the same place, the next Lord's Day, Thomas present. (7) To seven disciples beside the Sea of Galilee. (8) To above five hundred at once. (9) To James (1 Cor. 15 : 7). (10) To all of the apostles. (11) To Saul of Tarsus some years later, for it was a real appearance.

6. HIS STAY ON EARTH FOR FORTY DAYS AFTER HIS RESURRECTION. First, he stayed on earth after his resurrection long enough to establish his identity completely. It required time and patient effort. In restoring himself to them he began where the agony was acutest, the watchfulness sharpest, and the means for spreading the news swiftest—with Mary Magdalene first; with the women second; with Peter, heartbroken man, third. He said and did things in each case just to convince and confirm their faith. He called Mary's name with the old tones of voice, and made her a messenger to bear the news to the others. He bade the women go and remind his brethren of his appointment to meet them in Galilee. He broke bread with the two at the end of their sad return to Emmaus. He showed his hands and feet to the Eleven to allay their terror, and ate with them as of old. He had a private talk with Peter some time that day. He had doubting Thomas put his fingers in the wounds, so as to convince him that he was not a mere spirit. He ate with a few disciples on the shore of Galilee one morning. He met over five hundred at once and because some of them still doubted he gave to them further proofs of his identity. In these interviews he called their memories, their old devotion, and their holiest purposes into renewed activity. He did not leave the earth till every one was completely and permanently convinced.

He stayed on earth long enough to establish spir-

itual relations with them, that would more than take the place of the old physical relations. He did that by showing that nothing could destroy him or his love for them; by calling them to realize anew that they were his "brethren," brothers of his soul; by showing that some of his physical limitations were removed and that his very body was becoming spiritualized.

He showed a new reserve. He was with them only now and then. He came and went mysteriously, often through closed doors. He imparted to them the Holy Spirit in a larger measure than they had ever had before, as he breathed on them and said "receive ye the Holy Spirit." They had received the Spirit for living; they received him now for hoping; at Pentecost they will receive him for working.

He stayed on earth long enough to assign them their future work and prepare them for it, by promising the final endowment of power by the Holy Spirit. He was assigning their tasks as he commissioned Mary to tell his brethren of his resurrection; as he bade Peter feed his sheep and his lambs; as he gave to the apostles authority to declare the condition of entrance into his kingdom; as he gave to all the commission to go into all the world with the story of his death and resurrection. It took forty days to prove his resurrection, establish spiritual relationships with the disciples, and get them ready for his departure. But in forty days he was ready.

TWENTY-SIXTH DAY

THE DAY OF HIS DEPARTURE FROM EARTH

Luke 24 : 50-53 ; John 20 : 17, 18 ; Acts 1 : 1-12

I. WHEN HE LEFT. Chronologically his ascension was forty days after his resurrection, and that would make it May 19, A. D. 30, according to our working chronology. Only one of the Gospel writers gives any account of the event itself—Luke. In his Gospel he describes it briefly—"and he led them out until they were over against Bethany and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he parted from them and was carried up into heaven. And they worshipped him and returned to Jerusalem with great joy." In his later work of "Acts" carrying the history thirty years further, he reports parts of the conversation between Christ and the disciples, immediately preceding the event, and the greeting of the angels just afterward. John preserves for us the words of the risen Jesus to Mary, bidding her tell the disciples (20:17) "I ascend unto my Father and your Father, and my God and your God." Other New Testament writers allude to his departure, and some of them give us vivid views of his present activities in the skies.

Logically, it was at the moment when he had the minds of the leading disciples prepared for his departure. That involved at least four phases of

preparation. First, his complete identification to them, as the one who was dead and was now alive again, was necessary. As no one was expecting him to rise again, they all had to be separately convinced and he took all the time and employed all the methods necessary to completely do it. He appeared to them by ones, twos, tens, and hundreds and entered into their lives and experiences until they all knew it was the same Jesus who was crucified.

Next, he takes the time and employs the means necessary to exalt his spiritual, rather than his physical, relations to them. He does this by showing that his body is now spiritual and by intimating his coming departure.

He also must chasten their Messianic hopes. They awoke out of their gloom to the old dreams of power, which they continued to cherish till he left them, but they were now anchored to him rather than to those hopes.

He has prepared them by giving them a new task, in evangelizing the world, and exciting their expectation of a new power with which they would soon be endowed for that task. This fourfold preparation of the disciples was now complete, as far as it could be, till after his departure.

There are two views of his ascension that may be noticed—one, that he dwelt exclusively on earth during those forty days and made a literal exit; the other, that he ascended to heaven at once when he

rose from the grave, but manifested himself on earth, at times, and, finally, at the close of one such manifestation, ceased to do so, except in the case of Saul of Tarsus, several years later. Whatever be the theory held, the fact remains that there came a moment when he ceased either to reside, or manifest himself, on earth, in the old form, and then entered on another phase of his work.

2. WHY HE LEFT. (1) He belonged to heaven now. It had always been true of him, as President Rhees says, "In his moments of greatest seriousness and most manifest communion with heaven he looked to God as his nearest of kin and felt himself a stranger in the world, fulfilling his Father's will. He felt heaven to be his home, not simply by God's gracious promise, but by the right of previous possession. His kinship with men was a condescension; his natural fellowship was with God." Before his resurrection he had borne the image of the earthly; now he bears the image of the heavenly. The body was already spiritualized, ready to be glorified, and heaven, not earth, was his natural habitat.

(2) He completes himself in returning to the place whence he started. He is the complete God-man only when he lifts himself as man to the throne of God. In the field of human life the God-man has filled human nature; in the home of God he must find the place of supremacy for his human nature. He perfected that nature and met all demands on him in all human relationship; he must now exalt

that nature and meet all demands upon it in his divine relationships, or he has not completed himself as the God-man. Can he take humanity, in his own person, to the skies and not be compelled to take a place subordinate to that of the heavenly hosts? That is the question, and that question is settled when he accomplishes the task upon which he started and reaches, not heaven alone, but heaven's throne, with the nature that he gathered up into himself, while on earth. The incarnation is successful, as a permanent factor in God's providential care of the world, and in his rulership through the ages. He can now in his human nature be reinvested with the glory of which he had been divested, when he undertook the great task.

(3) He completes the Father's joy, in his return to him. That the heart of God had been pierced with pain beyond the power of the human mind to imagine must be clear to all who read the parable of the Prodigal Son, which might well be called, as some one has suggested, the parable of The Bereaved Father. That his heart was comforted with a great joy on Christ's return we must conclude. He could now say to the angels, "That is what I was aiming at when I made man and said let us make man in our own image." It was the joy of seeing human nature at last what he originated it for, and of welcoming it to a place by his side.

(4) His ascension was required, in order to complete his redemptive work for man. By taking the

nature that had fallen, the nature he had purified and perfected in himself, the nature he had promised to escort into the mansions he would prepare for it, he has given final assurance to others possessing that nature, that there is a place for it there, when they are made heavenly by him. Having prepared there for the place, he will prepare the place for them and by dwelling there himself, will give them proof that they too, possessing the same nature, may find hospitality and home awaiting them. As he represented God to them, he will represent them to God. As he was God's man, he is now man's God. As he was the first-born from the dead, the rest of us can sleep in hope. He was the first of the kind to enter heaven and the wonder and something of the homage given him awaits us. Our interests demand his return thither. He is our God. He is our Ambassador. He is our Brother.

(5) He must ascend to heaven to receive his rewards. For the work done, there is the reward of recognition and the reward of the place of administration, in which he will take into his hands the rulership of the world. His achievement, during the thirty years of his absence, was such as to excite the wonder and adoration of all the heavenly intelligences. One promise had been made and he is now rewarded with the Holy Spirit to take up the work on earth.

(6) The nature of the next stage of his work here below, is such as to require him to carry it on from

heaven, for the reasons brought to view in the foregoing discussion and for still other reasons. He had laid the foundation for a sweeping, radical, world-wide work, but had only laid the foundation. It had been projected and must now be prosecuted. He is still the mighty worker, and is just beginning his mission. Luke writes a history of the first thirty years following the ascension and he begins it by saying that his former treatise on the earthly life of Jesus was simply an account of what he "began to do," implying that in the story of the "Acts" or achievements of the apostles he was about to tell what Jesus continued to do. This continued work is what requires him to occupy the strategic position, as he employs agencies suited to his purpose. That strategic position is at headquarters yonder, where plans are made, orders are given and power is provided.

The localization of his human nature requires him to employ agencies to prosecute his work. The agencies he employs must, because of their very natures, be the divine Spirit and the human disciple. Had he stayed he would have been limited by locality and therefore most of the disciples would have been ever tantalized with his unenjoyed presence among them. Had he stayed, he would have found it difficult to establish spiritual, rather than physical, relations with them. Had he tried to direct his work in his bodily presence on earth, he never could have fixed responsibility on them for that work.

It was profoundly true, as he said, "It is expedient for you that I go away; for if I go not away the Comforter will not come." From his position in the heavens he sustains equal, though personal, relations with all. He sends his successor, the Holy Spirit, to all. The Spirit makes Christ real to them, is not localized nor visualized, and therefore he can deal exclusively with their spirits. By completing his redemptive work, he furnishes a perfect basis for the work of the Spirit in the world and while the Spirit is doing more here than Jesus could do, the latter is continuing his work there.

In heaven and from heaven, he is still working, on the three lines he was following here. He is still prophet, or teacher, whether through the truths he spoke in the days of his flesh, or through the truths given later. He had said, "I have many things to say to you, but ye cannot bear them now: nevertheless, when he, the Spirit of truth, is come, he will guide you into all truth." He is still priest, to intercede, and the writer of the book of Hebrews, contrasting him with Jewish priests, says that he made the eternal sacrifice of himself, once for all, and that, as the Jewish high priest went into the holy of holies once every year to intercede, Jesus ever lives to make intercession for us. He is still king, for he is ruling the earth's destinies from the skies. Paul says that he shall reign till he has put all enemies under his feet and that every knee shall yet bow to him and every tongue confess him Lord; while

John, in Revelation, tells us that the kingdoms of the world shall become the kingdoms of the Lord and of his Christ, who shall be King of kings and Lord of lords. What he was doing here, he is now doing there, from a different center and with different agencies—teaching, saving, ruling.

It is expedient for us that he be there, for now we have two Comforters or Advocates, instead of one, one here and one there. The Greek word is *paraklete*, one called to the side of another to take charge of his interests, as a lawyer. Jesus was first *parakleted*, or called, to our side by our unconscious needs. Now he has gone to the throne to look after our interests, while “another” has been *parakleted* to our sides, and, once here, he takes up his residence within and reproduces Christ within us the hope of glory. “Advocate” is a better translation than “Comforter,” and we have two of them: one here, one there. Yes, it was expedient for us that he go away.

When the Spirit had wrought a perfect work in producing the earthly Christ and that perfection had been displayed in heaven, the Spirit is bestowed on him and is sent by him and the Father to carry on the work on earth. He is ever the great transformer. He had been the divine transforming power in creating the worlds, creating the earthly Christ, saving and comforting the disciples. Before Jesus left, it was the Spirit who gave them life, the Spirit who comforted them when they were stricken, and now

it is the Spirit who will endow them with power for the new part they are to take in Christ's programme. In the work he had enabled Christ to do, the Spirit finds the basis for his further work. His mission on earth is, in general, to take Christ's place, to be Christ to the disciples, and to continue his three-fold work. He makes good Christ's parting promise, "lo, I am with you, all the days," for he is the other Advocate, Christ's successor. He was, and is, Teacher, and the disciples spake and wrote, "as the Spirit gave them utterance." He was, and is, Intercessor, for we know not what we should pray for, as we ought, "And the Spirit himself maketh intercession for us." He was, and is, Ruler, for the Spirit not only said to the church at Antioch, "Separate me Saul and Barnabas," but has been speaking and directing in all the holy enterprises since. He has been making good Christ's presence and power on earth.

According to the promise of Christ, the Holy Spirit has been doing these specific works in applying the completed work of Christ to human life. He has been awakening in men the sense of their need of Christ—convicting them of sin and righteousness and judgment to come. He has been imparting to men the nature of Christ, his one nature, human and divine—quickenings those who were "dead in trespasses and in sins." He has been to them the consciousness of that new life in Christ—for he "beareth witness with our spirits that we are the

children of God." He has been empowering and guiding Christ's people in propagating the gospel and saving men—"ye shall receive power after that the Holy Spirit has come upon you and ye shall be witnesses." In employing the agency of the Holy Spirit and the holy disciple, Christ must work from up there. The Spirit has become Christ to the disciple; the disciple has become Christ to the world.

We are not surprised that, when his earthly work was finished and he was about to mount to the skies, his parting speech employed such large terms. He let them know that "all" power was in his hands; that they must take his gospel to "all" people; that "all" of them must do it; that he would be with them "all" the days; that they must teach the converts to observe "all" the things he commanded. Nor are we surprised that heaven was represented at that moment by special messengers, with a message of cheer and hope, nor are we surprised that the disciples caught the meaning of it enough to return to the city and await the enduement of power, with a joy they had never known before.

The line of battle was drawn; the age-long warfare for the salvation of men from sin had begun. The fight is on to-day. Every intellectual, ethical, social, domestic, esthetic, benevolent, religious advance is his victory. By and by, according to his promise, he will return, as he went, in the clouds and with his angels, to complete and crown all his glorious achievements.

EPILOGUE

HISTORICAL FULFILMENT OF THE PARTING PROMISE.

His last word was that he would be with his people all the days. Has that promise been fulfilled? If so, we should be able to trace his presence in the history of his people from that day to this. Even so, we can, and the task is both easy and fascinating. Volumes have been written on that subject and the reader is advised to pursue it more extensively than is possible in this brief chapter. It is worth while to read Loring Brace's "Gesta Christi"; Young's "The Christ of History"; Storrs' "The Divine Origin of Christianity"; N. D. Hillis' "Influence of Christ on Modern Life"; Phillips Brooks' "Influence of Jesus." This chapter aims to be suggestive only.

He was able to make good that promise in three ways. The Holy Spirit was the "other Comforter," the second Christ in whom Christ continued his presence. The two facts of vital importance, about the Spirit, are that, when he was *parakleted*, or called, to the side of the disciple to take Christ's place, he took up his position within the disciple and not without; and he is not localized as was Christ, so that he is with every disciple equally. In another way Christ is present: the Christ-life is implanted in

the disciple by the Holy Spirit. Thus is Christ born within him the hope of glory and every Christian says with Paul, "I live; yet not I, but Christ liveth in me." In another way, still: he is the head of the body of believers, so that where two or three are gathered together he is in the midst of them.

He is with them in his essential office of prophet, priest, and king; he is continuing his threefold work—saving, instructing, and ruling. By those signs we discover his presence and the degree and results of it. We shall look for those signs in the personal character of his disciples; in their Christly relationships with each other and with all men; in the Christly quality and quantity of their achievements; in the institutions that arise in the field of their activities. We find them growing more clear through the centuries, till now he is the unmistakable source of all that mankind holds dear. The Christian character was a new product in the world, a phenomenon commented on by heathen writers and admired by all. Purity, righteousness, and altruism were its features. Plato had said that three things were necessary to masculine purity—love of a divine person; desire for the respect of the good; love of moral beauty. What Plato despaired of, Christ made possible. Some of the vices then practised openly and with approval are now unknown, save in exceptional instances that create abhorrence; those that are still practised expose their victims to general contempt. The purity of men and women to-day in

contrast with the men and women of the Roman world shows that Christ is with us. Virtues have been implanted and are now practised that were unknown then; some unrecognized virtues have been indorsed, rectified, and put in the list of conquerors, such as humility and meekness and patience. The passion for purity, righteousness, and self-sacrifice has been imparted and developed by Christ.

In the relationships which his disciples establish we find Christ himself. In our homes the most striking thing is the purity of woman and the reverence with which she is regarded by man. In Greece and Rome woman was a slave, and the most noble-born were often the most shameless in their vices. The old Roman code made man a despot. The Justinian code gives some protection to the wife. Little by little she has been put in the place she now occupies, because Christ is the Lord of her lord.

In our homes, the tender treatment of children is Christ's achievement! Rome gave the father power of life and death; Christ gives the father a sense of his double relationship to his child: he represents God and he is the child's brother.

In Christ's day mankind as such commanded no reverence and the sentiment of brotherhood was felt only between persons of the same race or class. The term humanity did not indicate a wide kinship, while now all the world is talking about the brotherhood of man. One of the characters in a play by Terence said, "I am a man and nothing that per-

tains to man is foreign to me," and the audience applauded. But both Terence and the listeners meant by the term man only the Roman citizen and not the ignoble slave. The Emperor Trajan had twenty thousand slaves to fight at one time in the theater for the amusement of the Roman people, while to-day, with a pure love of humanity Christian nations are willing to pour out their best blood to liberate slaves, even though belonging to foreign and inferior races. The first enactment in the interest of slaves was by Constantine, servant of Christ, next by Justinian, and the final enactment will be freedom in every land. Justice in human relationships is an achievement of Christ, as he is the new life within men, the new bond in their new brotherhood, and the new motive in a perpetual altruistic activity.

We find Christ in what we usually call the secular results of human activity. Art has been the unfolding of his thought in the realm of beauty. In at least three ways is he in modern art: he has furnished subject-matter, enlarged and ennobled ideals, and supplied the mightiest motives. It is historically true that the entire art of modern music is the outgrowth of the experiences of Christian men. It is Christ who has spoken to, and through, the great souls of the true masters. His influence over the sense of beauty and the creative imagination is the most marked fact in the history of art. The epitaph on Fra Angelico's tomb, written by himself, is true, in a degree, of all the great creative artists: "To me

be it no glory that I was as a second Apelles; but that all my gains I laid at thy feet, O Jesu." Gothic architecture was a product of the distinctly Christian energy. The art of poetry has been born anew since Jesus came to earth. True, there was Homer speaking in lofty strains in praise of human love and cruelty; there was Virgil speaking of "Pious Æneas." But we are indebted to Jesus for Job, which, according to Tennyson, is the sublimest poem ever written in any language at any time; for the poems of Shakespeare, Milton, Wordsworth, Tennyson, Longfellow, Browning, Lowell, Lanier, Kipling, and the great songsters and teachers.

And in the institutions which embody or secure the results of Christly activity, we find him. We must speak of the church first of all. Sometimes human frailties and even vices have been organized into Christianity, but in all ages there have been men and women banded together, under the rule of Christ, who have radiated in their corporate and individual life the glories of their invisible Head.

We must also speak of all our benevolent institutions. The earliest arrangements for the humane care of the dependent, defective, and delinquent classes were made by those who were mastered by Christ. Homes for orphans, widows, paupers and aged, asylums for the insane, schools for the feeble-minded, all have grown from the heart of Christ as it has throbbed and ached and struggled and rejoiced in the heart of humanity. And educational

institutions owe their life to him, as well as the rhetorical, scientific, philosophical, and artistic learning they conserve and disseminate. To find ourselves brought into terms of love and fellowship with Him who is truth itself is to be inspired with a quenchless thirst for knowledge. The disciple, thus given a new outlook upon Christ's works in nature and upon mankind and God, becomes a learner and a teacher. Moses was the first man in the history of mankind to start anything like a public-school system, and it was nearly a thousand years before Pericles and the classic period of Greek literature. Professor Ramsay, of Aberdeen, claims that "if the Jews were far behind the Greeks in some of the paths of intellectual and artistic attainment, they were far beyond them in the even more important paths of moral progress and of national education." He says truly that "the Jew stood both morally and intellectually on a far higher level than the Gentile." With the narrow, shallow, lifeless education which Greece furnished her citizens and with the method by which Rome sought to reduce the masses of her people to stupidity, does the Hebrew method compare, as the only "real, salutary, invigorating system of national education." Professor Ramsay, in speaking of the educational advantages of Jesus, says that "the Hebrew nation was, at that time, the most highly educated people in the world—in the true meaning of the word education."

A proverb said "a town in which there is no

school must perish." And Christ was Moses' master and the very heart of the nation's life, the source of its history and its development, even before the days of his incarnation. The highest intellectual life to-day is found in those in whom he most completely manifests himself. There is not a school in our lands to-day but owes its origin to Christ, and even Girard College is not an exception, for the very sentiment that led to the founding of that school was the result of the unconscious absorption of Christian principles. It is not an accident that when one becomes acquainted with the Author of all truth he wants to know all truth and communicate all he learns.

Take away all that marks the presence of Christ with humanity to-day and we give up manly purity and womanly modesty, regard for manhood and reverence for womanhood, we reduce marital and paternal relationship to unrestrained despotism, and exchange human brotherhood for race and class hatred. Take away what is due to the presence of Christ among us and we tear down our churches, our institutions of benevolence, and our schools of learning, from the small academy to the great university into which Christly benevolence has poured its millions; we hush the holy strains of music, dismantle the walls of their masterpieces, and take all our treasures of literature from table and shelf.

It is possible to know much concerning Christ and not know him at all; to enjoy many of the fruits of

his life in the world without having the roots of his life in our souls; to possess many of the blessings which he brings without possessing him who brings them; to be a consumer of good but not a producer; to be a receiver of heaven's gifts but not a distributor. It is the hope of the writer that, as the story of Christ's life on earth grows more familiar and the evidences of his continued presence more clear, we may find it increasingly easy and happy to live the Christian life and distribute its blessings far and wide.



